NOTES OF THE DOCTRINE OF REPENTANCE:

Gathered by occasion of opening the fift petition of the Lords Prayer.

Delivered in the Church of Alford in Lincolne-shire, by way of Catechising.

By M. FRANCIS MARBVRIE.

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TO THE RIGHT Worshipfull Sir IOHN SCOT *Knight, and to the vertuous Ladie* KATHERINE *his wife, Grace and peace, &c.*

I Haue beene mooued (right Worshipfull) by reasons out of my selfe & others, to consent to the publishing of this Treatise. I confesse notwithstanding that it may iustly bee censured in this, that it is not answerable to expectation.

The motiues which yet ouercame me to let it passe, are these. First, the com-

fort which the people in their godly receiuing of it miniſtred to my mind and conſcience, when they heard it (I truſt not without durable fruit.) And ſecondly, the deſire which I haue by any good meanes to renew the characters of the olde impreſſion in their mindes, to abide by them, whatſoeuer becom of me, & to do good to others.

The reaſon why it anſwereth not to expectation (beſides mine inſufficiencie to anſwer ouer great expectation) is this, I neuer penned it my ſelfe at all, & ſo it is none other then it was taken from my mouth by another, without anie reforming of mine own. And curſorie notes (chieflie from a ſwift ſpeech) are neither of the beſt diſpoſition, nor containe all, nor yet all the beſt.

Neuertheleſſe I yeeld to the Printers expedition, and withhold it not from mens hands til I haue ſo peruſed

it, that I might ſupply it, purge it, and poliſh it my ſelfe, becauſe I neither haue, nor know when I ſhall haue leiſure for that purpoſe from vrgent buſineſſe. Thus it commeth to paſſe, that ſundrie of the teſtimonies being not otherwiſe to bee fitted to the matter then by conſecution, want their direction to leade their vſes. Howbeit it ſeemed not good, for lacke of hope of leiſure to ſuppreſſe it altogether, notwithſtanding this imperfection, leaſt I ſhould ſeeme to ſuffer my priuate affection of giuing full ſatisfaction, to withdraw from the edification of the Church, eſpecially in Lincolne ſhire in the place of my abode.

I deſire therefore that this true excuſe may be taken till better opportunitie bee offered. In the meane time I truſt in the Lord of the harueſt (who is alſo the Lord of the ſeede time) that he wil proſper this hungrie and vnpic-

ked ſeede by the aduantage of ſome good and bleſſed ſoyle. The truth is, that my experience of theſe meditations, together with my loue to Gods people, maketh me thus prodigall of them.

Concerning the vnwonted maner of propounding this doctrine, I truſt in the goodneſſe of the learned, that they will not cenſure it. I am free from affectation of noueltie. Out of the ſuruey of all the courſes which I could diſcerne, this offered it ſelfe to my poore iudgement, as moſt commodious to reache the breadth and depth of this doctrine: and the rather I inſiſted in it, becauſe the doctrine of Sanctification by this handling in good order of ſequence dependeth next vpon it, the handling whereof I then propounded to my ſelfe. Now whereas there is not that eaſineſſe in the matter, which the ſim-

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ple desire by reason of this course, the hardnes is not such, but that diligence in the honest hearted reader may releeue it.

The cause why I commend it to your Worships, is my desire to satisfie my affection in that wherein it is free for me to satisfie it, if you disallow it not. The acceptable sweetnes of both your natures, your exemplary reuerence of true religion, and your meritorious kindnesse to mee, when I came as a stranger to this Citie, and found you the first fruites of my encouragement, haue moued mee to leaue to you and to all men this testimonie of my thankfull mind. This doctrine of Repentance, as it is for all ages holdingly fit, so it agreeth to this age in all the seuen circumstances. The Lord in mercie graunt successe to these weake meanes to further repentance: and he in like mercie blesse

you

you with comfortable encreaſe of all his bleſſings, chiefly his beſt bleſſing. *Amen.*

London this 17. *of Nouember* 1602.

Your Worſhips bounden and aſſured in good affection,

Francis Marburie.

THE DOCTRINE OF REPENTANCE.

Deliuered by occasion out of the fifth petition of the Lords prayer, *Forgiue vs our tresp-asses, &c.*

Question.

WHat is the ground of this Petition?

Ans. Faith.

Q. How so?

A. Because our Sauiour Christ doth teach vs therein to take it for graunted, that our heauenly Father is a forgiuer of sins of his owne nature.

Q. Where is that proued?

A. Psalm. 103. 8. 9. The Lord is full of compassion and mercie, slow to anger, and of great kindnesse. Hee will not alway chide, neither keepe his anger for euer. For God doth not keepe our sinnes in his memorie, if

we keepe them not in our practise or hearts.

Also Ioel 2.13. where are set downe fiue seuerall commendations of Gods mercy, to draw men thereby vnto true repentance: first, that hee is gracious: secondly, mercifull: thirdly, slow to anger: fourthly, of great kindnesse: and lastly, that he repenteth him of the euill.

Also Luke 5.21. where by the question of the Pharisees, Who can forgiue sinnes but God only? there is a manifest implication that God can and doth forgiue sins. Likewise Exod. 34.6.7. fiue seuerall attributes of mercie are diligently set downe and applyed vnto the Lord, beside rest.

Q. *What need we then to aske forgiuenes*

A. Because when we feele our sinnes, the meanes to obtaine repentance and forgiuenesse is prayer.

If any would haue forgiuenesse of sinne he must aske ỹ same: according to the promise, Matth. 7.7. Aske and ye shall haue, seeke and ye shall find: no asking, no finding nor hauing. Thus the Prophet saith Hos. 14.3. Take vnto you words, and turne to the Lord, and say vnto him, Take away our iniquitie. So the Lord sendeth an inuit

pre

peter to a ſicke man, who is alſo diſtreſ-
ed in mind, and he prayeth, and the Lord
eliuereth him vpon his earneſt prayer,
s Iob. 33.26. He ſhall pray vnto God, and
e will be fauourable vnto him, and he ſhall
e his face with ioy.

Q. But becauſe you ſay that when we feele
r ſinnes, we muſt aske to obtaine repentance,
l me, is not the feeling of ſinne repentance?

A. No, but a preparation to it, if God
eſſe it.

This feeling of ſinne may proue well,
d it may proue ill: and ſome haue had it
thout true grace. Thus Saul confeſſed
t he had ſinned againſt Dauid, 1. Sam.
.21. and yet he returned to the perſecu-
g of him. So Pharaoh was brought to
me feeling by the ſenſe of Gods iudge-
ent vpon him, which made him to ſay, I
e now ſinned, the Lord is righteous: but I
d my people are wicked, as Exod. 9.27.
yet he was a reprobate, and the verie
e of the diuell, as Egypt was of hell.
ea the firſt feeling of Gods owne chil-
n is not repentance, as Act. 2.37. they
e pricked in their hearts which heard S.
er, and yet that was not repentance,
therefore verſ. 38. the Apoſtle bidden

them to repent afterwards.

There is no comfort by feeling in Re
pentance without effectuall feeling, and
therefore Ieremy sayth, Ierem. 31. 19. Af
ter that I conuerted, I repented: and after tha
I was instructed I smote vpon my thigh.

But many mens feeling is nothing
comfortable, as Prouerb. 10. 20. Th
tongue of the iust man is as fined siluer: bu
the heart of the wicked is little worth. T
reason hereof is rendred Ier. 17. 9. Th
heart is deceitful & wicked aboue all thing
who can know it? The wicked man is
deceiueable, that he will deceiue himself
and all because of his momentanie dev
tion, which is as a morning cloude, & goe
away as the morning dew: as Hos. 6. 4.

Q. *Then (belike) there is more to do wh
we feele our sinnes, then praying for forgiuen
onely?*

A. Yea, for in praying for forgiuenes
we must also intend to pray for repentan
and true feeling.

So there is a prayer to that purpo
Psal. 80. 3. Turne vs againe, O God, & cau
thy face to shine, that we may be saued. Al
Ierem. 31. 18. Conuert me, and I shall be
conuerted. Also Lament. 5. 21. Turne th

vnto thee, O Lord, and we shall be turned: renew our dayes as of old.

This is that wisedome which Salomon biddeth vs to crie after, that is, so much wisedome as thereby we may repent, and consequently be in case to bee saued, as Prou. 2, 3, 4, 5. and 8. 33. hee pronounceth them blessed which attend vnto such wisedome.

Q. *Do we then pray for repentance in this petition?*

A. Yea, most necessarily, and must bend our hearts to it before hand, or els it were meere folly and hypocrisie to pray for forgiuenesse.

Hee that saith with the words of his mouth, Lord forgiue me my sinnes, must say also in the thoughts of his heart, Lord giue me a touch for my sinnes. Therefore Peter biddeth Simon Magus to ioyne repentance and prayer together, as Act. 8. For the Lord scorneth the prayers of hypocrites, as Hos. 8. 2. 3. Israel shall crie to me, My God we know thee. Israel hath cast off the thing that is good, the enemy shall persue him. And Ier. 3. 4. 5. Diddest thou not euen crie vnto me, Thou art my father and the guide of my youth? 5. Will he keepe his an-

ger for euer? will he reserue it to the end? thus haſt thou ſpoken, but thou doeſt euill euen more and more.

The ground hereof is fearefull, namely, that the Lord will not forgiue anie ſins of the impenitent, he will not hold a ſinner that is an impenitent ſinner innocent, as Exod. 34. 7. and Naum. 1. 3.

A reaſon hereof is added Iob. 34. 17. Shal he that hateth iudgement gouerne? as if hee ſaid, ſuch men that hate right and equitie ſhall neuer be ſaued. For if the Lord ſay to Emperours, What ye wretches, and yee ſonnes of Belial? ſhall he pardon any meaner man which will not repent? No, it is impoſſible (for that is the drift of that teſtimonie.)

Alſo Iob 11. 13. Preparing of the heart, and ſtretching out the hand in prayer are both ioyned together, becauſe they are things inſeparable.

Q. *What is the ſignification of the word Repentance or penance?*

A. It is ſo called of the penaltie of ſorow which puniſheth the conſcience, when the hart is opened with the ſight of Gods wrath for ſinne.

Thus it is ſaid, The law cauſeth wrath

Rom

Rom.4.15.not of it self,but being preached to a man who hath committed sinne. So also 2.Cor.7.11.true repentance worketh reuenge, & it pricketh the conscience thereby.And if we would iudge our selues,and bestow this cost on our selues,wee should not be iudged of the Lord,as 1.Cor.11,31.

Yea we must suffer others to bring sorrow into vs, and let the righteous smite vs,euen as Dauid did, as Psal, 141.5. Let the righteous smite me: for that is a benefite: and let him reproue me,and it shall be a precious oyle that shall not breake mine head: that his conscience might bee humbled thereby. And for this cause repentance is called the spirit of iudgement,Esa 4.4. because by it men are iudged, and iudge themselues.

But this humiliation must not come by violent and carnall mortification, but by and from the Spirit of God, whereby we must mortifie the deeds of the flesh, as Rom.8 13.

Q. *Is this word* Repentance *with this metaphor taken from penaltie found in the Scriptures?*

A. No,not precisely so.

Q. *Why do we then vse it?*

A. Because the words of Scripture cannot so well be Englished, and this differing but little hath alwayes so beene translated by the Church.

Q. *Is it not a good and a fit word?*

A. Yes, if it be not abused.

Q. *How hath it beene abused?*

A. By the hypocrisie of the Papists, who haue turned penance into a sacrament.

Q. *To what end?*

A. To bring almost all the power of repentance to consist in the externall affliction & penaltie of the bodie, which is hypocrisie.

But bodily exercises, that is, externall workes of repentance, profit little, saith Saint Paul, as 1. Tim. 4. 8. Such bodily exercises are reckoned vp, Deu. 14, 1. cutting of themselues, making baldnesse betweene their eyes for the dead, &c. No voluntarie religion, nor wilworships please the Lord, Coloss. 2. 18, 23. Let no man at his pleasure beare rule ouer you by humblenesse of mind and worshipping of Angels. 23. Which things haue indeede a shew of wisdome in voluntarie religion & humblenesse of mind and in not sparing the body: which are things of no value, sith they pertaine to the filling of the flesh.

All such things are refused Micah 6.6.7 burnt offerings, calues of a yeare old, thousands of Rammes, ten thousand riuers of oile, yea euen their first borne of their bodie, which they offer for the sin of their soule. Lastly, fasting it selfe without the sincere humiliation of the heart is reiected, Isaiah 58,5. Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and bow downe his heade as a bulrush, and to lie downe in sackcloth and ashes?

Q. *What are the wordes themselues of Scripture?*

A The words of the olde Testament are turning and yrking. *Teshub Nacha*

Both these are set downe Ierem. 31, 19 Surely after that I conuerted I repented, and after that I was instructed I smote vpon my thigh, I was ashamed, yea euen confounded, because I did beare the reproch of my youth.

Q. *Why is repentance called Conuersion or turning?*

A Because they that are truely penitent are cleane turned away from one side to another, and so are vnfainedly fallen out with that side that they tooke part withall before, like S. *Paul.*

They that are truly penitent, are in re-

spect

ſpect of the ſincerity of affection fully turned from vngraciouſneſſe to grace, and from vice to vertue, as Ezek. 18, 21, 27. But if the wicked will returne from all his ſinnes that he hath committed, and keepe my ſtatutes, and do that which is lawfull and right, he ſhall ſurely liue and not die.

The ſame is true particularly of theft, as Epheſ. 4. 21. Let him that ſtole ſteale no more, but let him rather labour and work with his hands the thing which is good, that he may haue to giue to him that needeth. So Saint Paul hauing béene a perſecutor, went to the other ſide and turned to the Gentiles, as Act. 13. 46. The Jayler alſo Act. 16, 33. was ſo fully converted, that in ſtéed of putting the Apoſtles in the ſtocks, as he did before, he ſet them out, waſhed their ſtripes, and ſet meat before them. And this Saint Paul required of the Romans, Rom. 6, 13, 19. that as they had giuen their members, that is, the faculties and powers of their ſoules, ſeruants vnto ſin, ſo they would beſtowe them better afterwards, and giue them as weapons of righteouſneſſe vnto God to fight on his ſide.

This is commended vnto vs in the example

ample of Araunah the Jebuzit, that is, that had béene of the worst and most stubborne of the Canaanites (for the Jebuzite held the tower of Jebuz after all the rest had yéelded) who yet was content to part with his frée hold to Dauid to build an Altar vpon, 2. Sam. 24, 18. which déede of his was long after remembred, as Zechar. 9, 7. Ekron, that is, the barbarous people of Palestina, shal be as the Iebusite, that is, this Jebusite Araunah, who of an heathen man became a Proselyte and fully conuerted.

Q. *Why is Repentance called yrking?*

A. Because they that are truly penitent cannot be exempted from godly sorrow, & an angry loathing of their sinne.

This is absolutely necessary, because ỹ Lord calleth vs héereunto, Isai. 22. 12. And in that day did the Lord God of hosts call vnto weeping and mourning, and to baldnesse, and girding with sackcloath. And such that so mourne, Christ pronounceth to bée blessed, Matth. 5, 4. which turne to the Lord in weeping and fasting, as we are exhorted to do, Ioel 2, 12, 13. So Iob saith, Iob 42, 6. Therefore I abhorre my selfe, and repent in dust and ashes.

This godly sorrowe worketh anger

and

and indignation at our selues for our sins, 2. Cor. 7, 11. and made Dauid call himselfe a beast before God, as Psal. 73. 22. and the Publican to smite his own breast, as Luke 18, 13. Shewing that hee was angrie at himselfe.

Fearefull therefore is their case which are past feeling and touch, as Ephes. 4, 19. and though they make themselues merie against godly sorrow, yet the end of that ioy is heauinesse, saith Salomon, Prou. 14, 13. Euen in laughing the heart is sorrowfull, and the end of that mirth is heauinesse.

Q. What are the words of the newe Testament?

μέλλα. οια. *A* They are two, the one is *after-griefe, the other is *after-wit, or after-wisdom, which is alwayes taken for true repentance.

Q. Why is repentance called after-griefe?

A. Because desperate griefe of mind doth follow after sin in the reprobates, when they feele Gods iudgements either vppon their cõsciences immediatly, or vpon their bodies.

So Iudas despayred immediatly beeing in no bodily danger, Matth. 27. 3. 5. But Ahitophel because he was out of Dauids fauour, and for that his treason tooke no place, despaired mediatly, as 2. Sã. 17.

23. Desperation was ordeined for reprobates: with whom shal be desperate sorrow, as Isai. 17,11. who therefore are likened to the raging and restles sea, Isa. 57.20.21. But the wicked are like the raginge sea which cannot rest, whose waters calte vp myre and dyrt. There is no peace sayeth my God vnto the wicked. Isaith, 51. 20. Thy sonnes haue fainted and lie at the head of all streets as a wild bull in a net, & are ful of the wrath of the Lord and rebuke of thy God.

Q *How commeth that vpon them?*

A By refusing to waxe wise by inward warnings.

For the punishment of desperation is laid on the conscience for despising the inward warning of Gods holy spirit, which Saint Paule forbiddeth vs to grieue. Ephes. 4. 30. And grieue not the holy spirit of God by whom yee are sealed vnto the day of redemption.

Judas had his warning before, and diuers secret admonitions by our Sauiour Christ as Mat. 26, 21, 23, 25. & yet he persisted in his wickednes. So Eliphaz saith, Iob. 4, 21. that a wicked man hauing been before consumed as a mothe eateth out cloth, at the last dieth without wisedome,

that

that is, not in repentance but in despaire, because hée made no reckoning of those motheatinges, nor of Gods former warning consuming him as a mothe in his conscience, as it is before verse 19. In like manner the Pharisies died in desperation because they would receiue no warning by the Publicans and harlots conuerted by Iohn Baptist his ministery. And for that cause our Sauiour saieth, they shall goe before them into heauen, as Matth, 21, 32 Therefore the Prophet stirreth men vp to bée wise for the time to come, as Isa. 42, 23. Who amonge you shall hearken to this, and take heede and heare for afterward?

Wherefore is repentance called afterwisedome? Because the children of God take warning by the spirit of God to bée wiser after they haue sinned. God only is wise indeede, as Rom. 16, 27. but amongst men none are wise but penitent persons only. The wiser one is, the more hée feareth God: and the more one feareth God, the more hee accounteth of his anger against sin, as Psalme 90, 11. Who knoweth the power of thy wrath? For according to thy feare is thine anger. The more penitent a man is, the more wise hée is: for

as

as Psalm. 19,7. The law of the Lord is perfect conuerting the soule: the testimony of the Lord giueth wisedome vnto the simple. Which is further proued Pro. 1,7. The feare of the Lord is the beginning of knowledge: and 4. 7, wisdome is the beginning, get wisedome therefore, and aboue all thy possessions get vnderstanding.

This wisedom in the worke of our conuersion is commended vnto vs vnder the parable of the vniuſt steward, Luk. 16,1.2, 8. that the children of light in their generation might bee wiser then the children of this worlde.

Q. *But why doth true repentance beare the name of wisedome, and not rather of the affection of the heart, since all true repentance dwelleth in the heart?*

A. Because the scriptures doe ascribe wisdom to the heart of man restored to grace as well as affection, putting them both together.

So it is said Deut. 29,4. The Lord hath not giuen you an heart to perceiue: and Pro. 14,32. wisdom resteth in the hart of him that hath vnderstanding: So that by grace we vnderstand with our heartes, though all naturall vnderstanding lieth in the head

for

for the most part. For which cause when this is wanting men are called, slowe of heart to beleeue and vnderstand, as Luk. 24. 25. Christ saieth to his disciples, O fooles and slow of heart to beleeue all that the Prophets haue spoken.

And the Gentiles had their foolish heart to bee full of darkenes because they could not vnderstand the matters of God, as Rom. 1. 21. Because that when they knew God, they glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their fooliſh heart was full of darkenes.

Q What is then repentance?

A It is godly sorrow truly and wisely conuerting all the powers of the soule.

Q Why is repentance called godly sorrow?

A Because our sorrow must be for Gods cause and not for our selues: for true repentance commeth of faith working by loue.

All true godly sorrow is grounded vpon faith which worketh by loue both towards God and man, as the Apostle meaneth Galath. 5. 6. For in Iesus Christ neither circumcision auaileth any thing nor vncircumcision, but faith which worketh by loue.

This

This loue wrought vpon Peter when Christ turned backe and looked on him Luke, 22, 61. Contrarily worldly sorrow causeth death, that is, vnsanctified sorrow which men take for the dread of hell and damnation, and not carking and caring for the world: as 2, Cor. 7. 10.

The cause hereof is, for that after a sort we haue pierced the son of God, as Zech. 12. 10. I will poure vpon the house of Dauid, and vpon the inhabitants of Ierusalem the spirit of grace and of praier; and they shal look vpon me whom they haue pierced, and they shall lament for him as one mourneth for his only Son, and be sory for him as one is sory for his first born. Examples of this godly sorow are Iob, Iob. 16. 20. Dauid, Psalm. 4. 4. 15. 18. and 2. Sam. 15. 26. and Hezekiah desiring to liue to Gods glory and the good of his Church. Isai 38. 11. for he thus complayneth, I said I shall not see the Lord, euen the Lord in the land of the liuing.

But if men bee careles and neither repent for feare nor for loue, they shall bewew themselues for it in the ende. And howsoeuer they think it a small matter to grieue and anger God, yet the Lord will anger them euen to the confusion of their

own faces: as Ier. 7. 19. Doe they prouoke me to anger saieth the Lord, and not themselues to the confusion of their owne faces?

Q *But because you speake of conuerting the powers of the soule, what are the powers of the soule?*

A Three, imagination, vnderstanding, and affection.

Q *Doe the scriptures speake of them?*

A Yea.

Q *Where?*

A In the fourth chapter of the Epistle of Saint Paul to the Ephesians, and the 17. and 18. verses: The Gentiles walke in vanity of their minde, hauing their cogitation darkened, and being strangers from the life of God throughe the ignorance that is in them, because of the hardnes of their heart.

Also the seuerall powers of the soule (in all which wee must shew forth our repentance) are set downe Deuter 6. 5. and taken vp by Christ quoting that place Luke 10. 27. and likewise Philip. 4. 7. and Ephe. 2. 3.

The same powers of the soule were signified in the ceremonies of the law, as touching the killing of beastes for sacrifice Exod 29. 13. al the fat must be cleane taken

aken away, that is, all the corruption of
he ſoule: and more particularly from three
laces, firſt, from the inwardes or heart:
econdly, from the liuer: and thirdly, from
he kidneyes. Where by fatte on the in-
wardes is ment both imagination and
nderſtanding; by fat on the liuer, the af-
ection; and by the kidneyes, the furie of
he affections: in all which repentance is
equired.

Q *By what names are they called in that
ourth to the Epheſians?*

A Firſt, imagination is called mynde:
econdly, vnderſtanding is called cogitation:
nd thirdly, affection is called heart.

Q *What is imagination?*

A The firſt entrance of thoughts into
he minde, or the ſpirit of the minde.

Q *Where do the ſcriptures ſpeak of it apart?*

A In diuers places, as Gene. 6.5. & 8.
1. Rom. 7.7. Epheſ. 4.23. The tenth com-
andement. Thou ſhalt not couet, that is,
hou ſhalt not begin to couet.

Q *How may a man be ſaid to repent for
agination?*

A By turning away his imagination or
ſt thoughts from vanity to godlineſſe, by
ace which he muſt ſtriue for: for of himſelfe

hee can not.

For the first part S. Paul Ephes.4.2
exhorteth them to be renewed in the spir
of their mindes, that is, in their imagina
ons. And the Prophet Dauid saieth Psalm
119.59. I haue considered my waies, an
turned my feete into thy testimonies, that is,
I set my imagination vpon thy comman
dementes, and swayed my minde thoug
with paine, to thinke of godlines.

A notable proofe hereof is Isaiah 26.3
Vnto a setled or bent imagination the Lor
preserueth perfect peace, peace peace (as t
is in the text) that is, plentiful & abunda
peace & comfort of conscience, euen vnt
them which set their purpose and imag
nation sincerelie to serue God by preuen
ting idle thoughts, for idlenes is the hom
of temptation.

The second parte of the answere, tha
wee can not doe this of our selues but b
grace, is plainely proued 2. Corin.3.5.
Corin.2.14.& Rom.8.7.

Q. *What is the spring of this corrupti
that a mans thoughts are inclined to vanit*

A. Originall sinne.

Adam receiued excellent blessings
hee had stood, for others as well as for him
selfe

selfe: and he falling away from those gra-
ces, left the corruption of his soule vnto
all his posterity, except Christ, Rom. 5. 14.
15.

Q. *Can wee repent vs of originall sinne which we haue not committed our selues?*

A No, but we may lament our case.

Wee can not properly repente of that which is incorrigible, & which we did not our selues: yet we may & ought to lament our case that are so polluted and stayned with this naturall corruption. So doth Dauid, as Psalm. 51. 5. Beholde I was borne in iniquity, and in sinne hath my mother conceiued mee. And Psalm. 119. 67. he saith (as the text hath it) before I could speak I went astray. A sinnefull man begetteth a sinfull childe, as Iob. 14. 4. So also S. Paul doth the like in his complaint of the body of death, i. lump of originall sin which led him captiue to actuall: as Rom. 7. 24. By this lamenting we do in part bring a blessed barrennes vpon originall sinne.

Q. *What is our dutie further concerning originall sinne?*

A To confesse that we haue not taken that knowledge of it, as to beware of the infection thereof.

So Dauid in that former complaint of his Psal 51.5. doth not lay the fault on his parents, but bewaileth his case that he did not looke to himselfe hauing that corruption in him: for he speaketh it after those two odious sinnes of adulterie and murther, whereof he had made himselfe guilty. Thus also Psal. 73.2. he confesseth that his feete had almost slipt, which hee himselfe should haue set straight: and verse 22. he calleth himselfe a beast, because he was so ignorant and vaine, as to thinke the better of the wicked or their estate because of their prosperity.

Q. *What is repẽtance for the imagination?*

A It is a godly sorrowe for the sinnes past in the imagination, wisely and truely conuerting all that power of the soule from henceforward.

Q. *What learne you first out of this definition?*

A That we must haue an heartes griefe for that, which wee haue omitted and committed in this point.

Q. *What is that?*

A. First, that we haue omitted the care of setting our imaginations vpon godlinesse.

To preuent this, wee must looke principally

cipally to our heart, which is as ỹ spring, whence come the waters of life, as Prou. 4.23. Keepe thine heart with all diligence: for thereout commeth life.

An instance of carelesnesse this way is giuen by Ieremie of the Priests of that time, none of them asked, Where is the Lord? that is, they neuer thought on their bookes with anie godly care, nor inquired after the Lord, their spirits admitted not a good thought, like them before the flood Gen. 6.5.

Q. *What secondly?*

A. That wee haue committed sinne in bending or leauing them to offences or vanities.

So Dinah left her imagination open to banitie, when shee went forth to see the daughters of the land, but shee met with the sonnes, Gen. 34. 1. And this is the practise of manie being troubled with care and sorrow, to put it away by pleasures, which the Prophet calleth Isaiah 5. 18. drawing iniquity with cords of vanity, and sinne as with cart-ropes. Likewise Salomon speaketh in scorne to young men, bidding them to reioyce and be merie: But (saith he) know that for all

these things God will bring thee to iudgement.

Q. *How is that committed?*

A. By idle abusing of our senses.

Therefore Christ commandeth vs to mortifie our senses in that speech of his, Matth. 5.29. If thy right eye cause thee to offend plucke it out, and cast it from thee. But the fole which Salomon speaketh of Pro. 17.24. hath his eyes in the corners of the world.

Q. *Why is this word* wisely *added in the definition?*

A. To warne vs to auoid the folly which vnder pretence of zeale discourageth vs in this matter.

Going on the right hand, that is, to be too deuout, and more then the Word alloweth, is condemned, as well as going on the left, Deut. 28.14.

Q. *How is that folly committed?*

A. First, if wee thinke to attaine to that perfection to be freed from all vaine imaginations, and for want thereof do call our repentance in question.

It is not possible but that sinne will be in vs, but we must not suffer it to raigne, as Rom. 6. 12. Let not sinne raigne in your

mor-

mortall or dead bodies, that ye should obey it in the lusts thereof. Yea sinne was in S. Paul himselfe, which made him to complaine, Rom. 7. 23. saying, But I see another law in my members rebelling against the law of my mind, & leading me captiue vnto the law of sinne. Ouer which notwithstanding after he had the victorie, as verse 25. I thanke God through Iesus Christ our Lord: then I my selfe in my mind serue the Law of God, but in my flesh the lawe of sinne.

Q. *How secondly?*

A. If wee account those imaginations sinfull, which are lawfully represented to our minds out of the lawfull vse of Christian libertie.

It is not vnlawfull for men to delight in creatures which please the minde of man, and were made for that purpose. As it is said of wine, Psal. 104. 15. that God hath prepared it to make glad the heart of man, and oyle to make the face to shine, and therefore they may bee vsed moderatelie.

To this purpose Salomon saith Eccles. 7. 19. Bee not thou wicked ouermuch, neither be thou foolish: As if he said, Make

thy selfe no foolisher then thou art, thou shalt find sinnes enow without deuising some in fancy and corrupt imagination, as to beléeue that a cup of wine is voluptuousnes, or that lawful recreations and delights are sinnes.

Q. *Why is the word* truly *added?*

A. To warne vs to auoid the hypocrisie which corrupteth vs in this matter, vnder the pretence of the impossibleneesse to purge our selues.

To the end that Dauid might search déeply enough into himselfe, he confesseth his vnknowne and secret sinnes, and desireth pardon of them, as Psalme 19. 12. and prayeth God to multiply to wash him oftentimes, as Psal. 51. 2.

But there may bée obiected the place of Ieremy, Ier. 13. 23. Can the black Moore change his skinne, or the Leopard his spots? & so it may séeme to be in vaine to cleanse a sinner. But the Prophet meaneth it of them which are accustomed to doe euill, and haue gotten an impenitent habite therein, and not of them which labour to purge themselues, which may bee attained to in a comfortable measure.

Q. *But what hypocrisie is that?*

A. If

A. If we desist from conuerting our imaginations by inward and outward meanes, till we haue lessened the quantitie of our euil imaginations both in number & grosnes.

Euerie one (saith Saint Iohn) that hath this hope purgeth himself, euen as he is pure, as 1. Ioh. 3. 3. labouring to be holy, euen as he is holy, as it is Leu. 19. 2. And we ought to put away al superfluitie of wickednes, as Iam. 1. 21. that is, all superfluous coꝛruptions, which are no better then as the dung of the Sacrifices was in the time of the law.

All this must bee done by the Woꝛd which is liuely in operation, and able to open and search, as Hebr. 4. 12. when the Spirit of Christ is ioyned thereunto.

Q. What secondly?

A. If we deceiue our consciences, and make them beleeue false fantasies by any false argument:

As the vision of Eliphaz, Iob. 4, 12, 16. 17. as it is thought, either came from his fantasie, and so was none; oꝛ els by an illusion from Satan.

Q. How may that be?

A. If we make no conscience of those sinfull imaginations, which (as wee thinke)

came

came not by our default.

Dauid walked on the roofe of his house, and then lusted after Bathshebah, by kindling of his idle fantasie, whereof his being at home did not excuse him: for he was at home when he should haue beene in the warres, and so that corrupt imagination came by his owne default, as 2. Sam. 11.2 For mens cõceits this way do not cleare them when they are guilty.

Q. How can the imagination be to blame for that which is thrust vpon it by the senses, or by Satan?

A. There is nothing thrust vpon it without some fault of the will or affection working therein.

Iam. 1.13.14. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he anie man. But euerie man is tempted when hee is drawne away by his concupiscence, and is entised: euen as a fish that is drawne aside into the cleare water, and after caught by the baite.

Q. But you said that the affection is a sense of the mind by it self; and therfore must beare the blame for it selfe.

A. True: yet that is only because it inwardly

wardly consenteth to the deed, but this fault must be blamed in the imagination, because it consenteth to the view through originall sinne, vpon which no blame is to bee laid, Psal. 2. 1.

Two things are not to be blamed, Predestination and Originall sinne.

But Saint Peter exhorteth vs 1. Pet. 1. 14. 18. not to fashion our selues according to the former lusts of our ignorance: declaring thereby that there is a faculty framing a man to lust, which is his imagination. But Christ came to redeem them from such a vaine conuersation.

For like cause Iob asketh his friendes why they do vanish in vanity, because they ran vpon discourses of wicked men and hypocrites, as if he were one, Iob. 27 12. They suffered their imaginations to proceede so farre, as to take a toy in their heads to thinke Iob to bee an hypocrite, and so they vanished in their vayne conceits and imaginations.

Q *May there any consent bee ascribed to the imagination?*

A Yea to make the matter plaine in teaching, the affection to view which standeth in the doore of the imagination, is to bee coun-

counted the affection of the imagination, and so the imagination is to be blamed because after a sort it fireth it selfe.

Vanity is the sicknes of the imagination, which beeing heated setteth it selfe on fire. And therefore Saint Paul saieth to Titus, Titus 1.10. There are many vaine talkers and deceiuers of minds. 13. This witnes is true: wherefore rebuke them sharply that they may be sound in the faith. Hee saieth in effect, they preached that which was vaine, and so deceiued men thereby. And therefore hee biddeth Titus to rebuke them sharply, that they might be sound in the faith, shewing that fantasticall persons can not be sound in the faith, nor good preachers.

Q Shew me then the godly sorrow of repentance for the imagination?

A It is a lamenting and grieuing for such vaine thoughts in the imagination, though they were not consented vnto.

This Salomon bewaileth Eccles. 1.2. Vanity of vanities, saith the preacher, vanity of vanities, all is vanity: as if hee had saide, I haue filled my imagination with a thousand toies, and I perceiue all is but vanity. And so Eccles. 7.31. hee complaineth

neth, that whereas God had made man righteous, he had found out many inuentions, wherewith he had so pestred his head, that he made himselfe vnfit for better and more profitable contemplations.

Q. *What els?*

A. A representing of such imaginations to the soule as are godly sorrowfull, that they may passe into the other powers of the soule.

There are diuers waies for a man to cast himselfe into heauinesse in a godly sort, the cause of all which must be the loue of God causing men to remember their sinnes, whereby they haue (as it were) pierced the sonne of God. As Zech. 12.10. They shall looke vppon him whom they haue pierced, and they shall lament for him as one mourneth for his only sonne, and bee sory for him as one is sorie for his first borne.

This was deliuered vnto the Iewes vnder a ceremony in their eating of the Passeouer, which they were appointed to eate with vnleauened bread and without salt, and with sower, bitter and vnsauorie herbes, as Exod. 12.8. to cause them to sorrow and grieue in the remembrance of their captiuity; and consequently of their

sinnes

sinnes and iniquities. And more plainely, Deut. 16. 3. they are bidden to eate the bread of affliction, intending that they should offend and correct their sinfull thoughts by this ceremony, which consisted in a voluntary offence of the taste.

In like maner Christ bad the young man which came vnto him to take vp his crosse and follow him, Mark. 10.21.

This is commanded Lamentat. 3.27. It is good for a man to beare the yoke of his youth (as the words are) that is, for his youthfulnesse and childishnesse, which he must remember in a good and godly sort.

Another meanes is by examples, whereof many are reckoned vp Eccles. 7,4. and vers. 5,6, and 7.

This is so absolutely necessary, that euery soule which humbleth not it self, shall be cut off, that is, shall be damned, as Leuit. 23.29.

Q. Wherefore is this word past *added?*

A. To put vs in mind that true repentance in this part of the soule calleth to mind the sinnes that are past, for the inforcing of godly sorrow.

Q. What followeth of this?

A. That we ought not by pretence that they

they are past, and cannot be called backe a-gaine, make light of them to the destruction of repentance.

We are to followe Dauids example, who prayeth thus, Psal. 19.12. Who can vnderstand his faults? cleanse me from secret faults: that is, pardon me in all my forgotten sinnes: and so hee made such a confession as he could, though not such as he would. And for this cause the people of Israel were kept in sorrowe fiue dayes before they might keepe the feast of ioy, as appeareth Leuit. 23.27. being compared with vers. 34.

Wee must so repent vs, as that the thought of our heart may be forgiuen vs though past, as Act. 8.22. for els we shall be ensnared by Satan, and taken at his will, as 2. Tim. 2.26.

Some sinnes are past in time that are not past indeede, if wee dwell not in the vndoing and reuersing of them. As there is an example hereof in the people after the captiuitie, who were to beginne anew their repentance, because they had not considered their marrying of strange wiues, as Ezra 10.11.12. and 9.15. In like maner also Zophar exhorteth

teth Iob, Iob 11,13,14. to prepare his hart, and to put iniquitie farre away from his tabernacle, that so he might lift vp his face without spot vnto the Lord. And Isaiah exhorteth the people to wash them and make them cleane by purging of the wicked workes of their minds, Isa. 1,16. And Ieremie the like, Ierem. 4,14.

Against this may bee obiected Rom. 3, 25. Christ is a reconciliation for the sinnes that are passed. But he meaneth that the sinnes before Christs incarnation were forgiuen as well as since, for hee was the Lambe slaine from the beginning of the world.

Secondly, there may be obiected Act. 17. 30. And the time of this ignorance God regarded not. But after it followeth for answer, but now hee admonisheth al men euerie where to repent.

Thirdly, there may bee obiected Rom. 2.15. The conscience beareth witnesse, and their thoughts accused one another or excused. But he meaneth there a good conscience builded vppon the word of God, and sound knowledge.

Q. *Now we haue heard of the godly sorrow for sinnes past, let vs come to the second part*

of

of the definition of the conuersion of the thoughts for the time to come: why are these words, of conuerting them for the time to come, added?

A. First, to declare that if the sorrowe for sinnes past be effectual, it preuaileth against falling away in this part of the soule. For all whom the Lord hath iustified hee hath also glorified, as Rom. 8. 30. that is, keepeth thē glorious by his glorious Spirit, euen in this life, from impenitent sinne, and maketh them stable and constant in godlinesse.

To this purpose there is an exhortation Heb. 12. 15. That no man fall from the grace of God, that is, not the effectuall grace which none can fall from, but the meanes of grace, and some feelings offered vnto men, which yet may be lost. And so all Gods children are kept by the power of God, as 1. Pet. 1. 4. 5. euen vnto saluation it selfe: and hee keepeth the feete of his Saints from falling into sinne. For so saith Anna, 1. Sam. 2, 9. True godly sorrow causeth repentance neuer to be repented of, 2. Cor. 7, 10. that is, neuer to fall backe againe. For a man in returning to sinne, seemeth to repent him of his repentance. And this is called repentance vnto

life Act. 11, 18. But impenitent reuolters are as dogs returning to their owne vomit, as 2. Pet. 2. 22.

Q. Are there not manie examples of the falles of Gods Saints?

A. Yes, and that grieuously, but none of their falling away.

Dauid in pride numbred the people, as 2. Sam. 24, 4. but his heart smote him for it, as ver. 10. But Ahab feared and repented for a time, & after fel to persecute Micaiah, a Prophet of God whō he saw abused before, as 1. King. 21. 27. & chap. 22. 27.

Q. Why secondly?

A. To admonish vs that if we haue truly sorrowed, we are turned to bethink vs of the things that are godly, Psal. 49, 3.

So Dauid prayeth Psal. 19, 14. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord my strength and my redeemer: where hee prayeth the Lord to giue him such meditations as are acceptable vnto him. Yea a man must take all occasions to talke of the law of God, which he ought to whet vpon his children Deut. 11, 18, 19. psal. 1, 1, 2. Ioshua was a man full of businesse, and of martiall affaires, which are farthest

theſe remoued commonly from deuotion, and yet a charge is laid on him (as much buſineſſe as he had) to meditate in Gods law both day and night, as Ioſ. 1.8.

The Prophet Micah ſetteth downe a methode vnto the people herein for them to follow, and what mercies of God they ought to recount and remember from time to time, Micah 6,5.

Firſt, they ought to call to mind what Balak ẏ king of Moab had deuiſed againſt them, in hiring Balaam to curſe them at one time. Secõdly, what ẏ Lord had done at Shittim at another time, Numb. 25,4. where he chaſtiſed the principall heads of the malefactors & idolaters for the gods of ẏ reſt. And thirdly, what he did to them at Gilgal at another time, in renewing the couenant, when they had neglected circumciſion for a long time, and ſo he rolled the reproch of Egypt from them, as Ioſh. 5.9.

Q. What thoughts are they ſpecially?

A. Of God & of his Church, Pſal. 119, 1,2,&c.

This the Prophet declareth by a compariſon taken from ſprings, Pſal. 87,7. As well the ſingers as the players are for thee: all

my ſprings are in thee: for ſo the words are. And ſo the ſinging warbling of his fountaine, which is likened to muſicke that pleaſeth the eare, and the playing or dancing, and ſight of it, which is compared to the geſture of ioy that pleaſeth the eye, were for the Lord and his Church his thoughts and meditations bent that way.

Q. Why is there mention made of conuerting that whole power of the ſoule?

A. Becauſe wee muſt endeuour to ſhut forth and driue out all ſinfull imaginations wholy.

All olde things muſt be put away, as 2. Cor. 5. 17. Dauid pſal. 39, 3. ſaith, he kept his tongue in vaine, ſo long as hee kept not his mind: for by his ſinfull muſing fire was kindled, although he purpoſed to forbeare good words or iuſt defences.

Therefore the Spirit is to bee looked vnto, and the heart, which is the fountain of all actions, Malach. 2. 15. Hoſ. 4. 12. and 5, 4. We muſt keepe our faces on Ieruſalem, as Ier. 50. 5.

This is deliuered in a ceremonie Exod. 46. 9. He that commeth in at the South doore of the Temple, muſt go directly forward

ward out at the North doore, and no dore els; and hee that commeth in at the East dore must go out at the West dore, and no dore els: that is, when men come vnto the state of godlinesse they must goe through the same, and not be vnconstant nor wauering.

Q. Why els?

A. Because we must wholy receiue and shut in all godly imaginations, least they proue onely flying fantasies, Ezech. 46, 9.

Therefore Saint Paul prayeth Phil. 4. 7. that the peace of God which passeth all vnderstanding might preserue their hearts and minds in Christ Iesus. We must therefore let in Christ, as we are exhorted psal. 24. 7. Lift vp your heads ye gates, and be ye lift vp ye euerlasting doores, and the King of glorie shall come in.

And for this cause they are pronounced blessed which waite at the gates and posts of wisdome: that is, which goe on and continue in godlinesse without turning backe, as prouerb. 8. 33. Heare instruction, and be ye wise, and refuse it not: Blessed is the man that heareth me, watching dayly at my gates, and giuing attendance at the posts of my doores.

Q. Why are these words from henceforward *added?*

A. To declare where we must begin our conuersion, that is to say, at our repentance without lingering.

We abuse Gods patience in that wee boast we will do such & such things heereafter: not remembring what Salomon saith prou. 27,1. Boast not thy selfe of to morrow: for thou knowest not what a day may bring forth.

An example heereof is Cornelius, who sent for Peter immediately after his vision, Act. 10, 33. So must we immediatly seeke the good of our soules: for he which is vnfit to daie, shall be more vnfit to morrowe.

And this was the effect of the ministery of Iohn Baptist, Matth. 3,10. saying, Now is the axe put or layd to the roote of the trees, therefore euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire. He saith, they must now repent, or else they shal be hewen downe, the axe of Gods iudgement being layd to the rote of the trees. For they which are touched are in danger of present confusion, if they do not presently repent. But if they

they fructifie immediately, the Lord will stay ỹ hand of the smiter, as he did Abrahams from sacrificing his sonne.

To this spẽdy repentance we are exhorted Rom. 13, 11. And that considering the season, that it is now time that we should arise from sleepe, for now is our saluation neerer then when we first beleeued it, Prou. 1,24,26.

Q. Why els?

A. To teach vs to proceede constantly from that beginning forward in setting our thoughts vpon godlinesse, without returning backward either directly, or by going about, Psal. 125.5.

If we bee members of Christ wee are knit closely vnto him, & so euery member waxeth bigger and bigger by the passing of the bloud, & the strengthening of the sinewes and muscles, as Eph. 4. 16.

To shew the grieuousnesse of the sinne of falling away, Saint Paul saith, Gal. 2, 18. If I build againe the things that I haue destroyed, I make my selfe an Apostata (as the text is) euen as bad as Iulian, who was so called. παραβάτης

Let vs count it sufficient to haue spent our former time in sin, as 1. Pet. 4, 3. and now

now we ought to repent whiles it is called to day, as we are exhorted Hebr. 3,12, 13,14,15. Remembring Lots wife, who for looking backe was turned into a materiall pillar of salt, to remaine as a signe of Gods iudgement for euer, as Genes. 19.26. Now his wife looked back, and she became a pillar of salt: with Luke 17,32, where our Sauiour saith, Remember Lots wife.

Q *Now let vs proceed to the next sense of the soule which is vnderstanding: tell me therfore what is vnderstanding?*

A Vnderstanding is a power of the soule, whose dutie is to take knowledge of good thinges past, present and to come, offered by the imagination; and to accept them, and to take knowledge of the euill, and to reiect them.

First there is a knowledge and vnderstanding which is curious and vnprofitable to attaine vnto, as it was for Adam to taste of the tree of knowledge of good and euill Genes. 2.17. And this is likened to the dangerous surfet of honie by Salomon Prou. 25.16.27. But that knowledge which is to bee desired and sought after, is commanded Prouer. 2.9. Then shalt

ſhalt thou vnderſtand righteouſnes, and iuſt iudgement, and equity, and euery good Path. For it is the very image of God Geneſ. 1.27. God created man in his image: compared with Coloſ. 3.10. And haue put on the new man which is renewed in knowledge after the image of him that created him. This is gotten by vſe and exerciſing of our wittes to diſcerne both good and euill, as Hebr. 5.14. And by ſwaying our ſelues to godlines, when the heart is turned vnto God the vaile of ignozance and blindnes ſhall bee remoued, as 2. Corinth. 3.16.

Therefore the want of knowledge is not to be laid vpon God, who made man righteous, but he hath ſought out many inuentions, as Eccles. 7.31.

Q What is then the repentance of the ſoule for the vnderſtanding?

A It is a godly ſorrow of the ſoule for the ſinne paſt by the default of the vnderſtanding, wiſely and truly conuerting that whole power of the ſoule from henceforward.

So the Prophet Dauid aſketh pardon for the ſinnes of his youth Pſalm. 25.7 meaning ſpecially his ignozances. And

the priests in the time of the Law offered sacrifice for the errors of the people, and sinnes committed of ignorance by the whole congregation, or particular persons, as Hebru. 9.7. with Leuit. 4.2 13.16.

Q *What sinne is that?*

A Generally it is ignorance, but of diuers kindes.

Q *Of what kindes are the sinnes of ignorance, which we must repent of?*

A They are eyther sinnes of omission or commission.

Q *What are the sinnes of omission?*

A Dulnes, negligence, forgetfulnes, prophaneneſſe, improuidence.

Q *What are the sinnes of commission?*

A Error, curiosity, worldlines, wilfull ignorance, and conceitednes.

Q *What is the sinne of dulnes?*

A When wee haue not quickned our wittes, but left them dull, that by our owne default wee can not conceiue nor discerne the word of God.

This fault wee must amende in our selues by stirring vp the gifte of God in our selues, as S. Paul exhorteth Timothy, 2. Timoth. 1.6. I put thee in remembrance

to ſtirre vp the gift of God which is in thee.

Alſo by praying to the Lorde to moue & quicken vs, as Dauid doth Pſal. 119. 32 40. 88. who hath promiſed to enlighten thoſe which awake and rouſe vp themſelues, as Epheſ. 5. 14. Ariſe thou that ſleepeſt and ſtand vp from the dead, and Chriſt ſhall giue thee light. Thirdly, by vſing the word, which maketh a ſilly perſon ſharpe witted, as Prouer. 1. 4. To giue vnto the ſimple ſharpeneſſe of wit, and to the childe knowledge.

It behoueth vs therefore to put away heauines of ſpirit, and not to be children in vnderſtanding, as 1. Cor. 14. 20. Be not children in vnderſtanding, but as concerning maliciouſnes be children (ſaieth hee) nor ſlowe of heart, as were the diſciples of Chriſt themſelues, as Act. 1. 6. 11. and Luk. 24. 21. 25. For dulnes commeth for the moſt part for wante of affection, and not of wit. As Ierem. 5. 4. Therefore I ſaid, they are poore, they are fooliſh: for they acknowledge not the way of the Lord. And Ierem. 4. 22. My people is fooliſh, yet they are wiſe to do euill, but to do wel they haue no knowledge, becauſe they care not for it.

And therefore the ſpirit of ſlumber is threate-

threatned vnto the Iewes as the iudgement of God, because when precept was vpon precept, and line vnto line, that is, diligence had beene vsed in the instructing of them in the rudiments of religion, they remained still ignorant: as Isaith. 29.10. 11. The Lord hath couered you with a spirit of slumber, & hath shut vp your eies, of your Seers &c. with Isaiah 28.9. 10. whom shall he teach knowledge? For precept must be vpon precept.

Q. What is the sinne of negligence?

A When wee neglect through our carelesnes the vnderstanding of Gods word, which if we woulde apply our mindes, wee coulde conceiue well inough.

To excuse this, men alledge the want of time to followe after good thinges; but it is of hypocrisy: for they can find time enough for foolish exercises, and therefore to them may be applyed that which is written Math. 20. 3. that they stood idle in the market place. And they are like the foolish virgins which through their carelesnes prouided no oyle in their vessels to renew their lamps withall, and as the slouthfull seruant which hid his talent in the ground, Math. 25.5.26.

Now

Now that wee may auoide this sinne, we must auoide the causes thereof. The first cause is the abuse of the tongue by foolish talking, which is forbidden Ephes. 5.4. Let not fooliſh talking be once named among you.

The second cause of negligence after foolish talke is idle words, whereof men shall giue account, as Christ sayeth Matt. 12.36. Of euery idle word men shall giue account.

The third is much prating, condemned in the widowes mentioned 1. Tim. 5.13. they are not only idle, but pratlers.

The fourth cause is vnseasonable speech before our elders and betters, which sin Elihu was loth to enter into, Iob. 32.6. saying, I am young in yeares and yee are ancient, therefore I doubted and was afraid.

The fifth sinne this way is sleepines whether we be a sleepe or awake Prou. 16. 15. slouthfulnes causeth to fall a sleepe and a deceiptful person shall starue: and Prouer. 6.6. Goe to the pismire O sluggard, behold her waies and be wise, for she prepareth &c. these tertes are not to be restrained to the bodie.

The next sinne is vnstayednesse in our

abode,

abode, and going from the place where the word is taught, contrary to Dauids example who with Samuel dwelt and abode at Naioth in time of trouble, where there was a meeting of the Prophets: as 1. Sam. 19. 18.

The nexte sinne is the sinne of hartlesnesse, to thinke easie things to be hard, which is condemned by Salomon in these places, Prou. 15. 19. & 26. 15.

Also the sinne of desperation, which is when anie despaire to finde out the true way: as Prou. 22. 13. The slouthful saith, a Lyon is without.

The last sinne is vnstaiednes of mind, against which is to be set the wise counsel of Saint Paul Galath. 4. 18. It is a good thing to loue earnestly alwayes in a good thing.

And his graue counsell and aduise to Timoth, as 1. Timoth. 4. 13. 16. Til I come giue attendance to reading, to exhortation and to doctrine. Take heed vnto thy selfe, and vnto learning: continue therein.

The negligent are the most vnprofitable burden which the earth carryeth, being as vnsauory salt which is good for nothing, as Luk. 14. 34. Salt is good: but if it haue

lost

loſt his ſauour wherewith &c.

The effect of this ſin is the bane of the negligent and ſlouthfull, as Salomon ſaieth Pro. 21. 25. The deſire of the ſlouthfull ſlaieth him.

An example hereof is Iſhboſheth, who was ſlaine at noone in his ſleepe, as 2. Samuel. 4. 5. becauſe of his ſlouthfull idleneſs.

Q. What is the ſinne of forgetfulnes?

A. When for want of dew care wee let ſlip out of our minds that good which wee had learned, and ſo leeſe our knowledge which we had, Iames. 1. 24. 25.

The chiefe cauſe of forgetfulnes is the deuill, in which reſpect hee is called the prince of darkenes Ephe. 6. 12. becauſe he draweth blacke cloudes of ignorance and forgetfulnes vpon the ſoule.

Forgetfulneſſe is of two kindes, firſt mindleſnes, and ſecondly ful forgetfulnes: and they are of God his benefites and word ſpecially. Both which are condemned for ſinnes Deuter. 6. 12. & 8. 11. 14. 19 & 32. 18. Hoſ. 8. 14. Iſrael hath forgotten his maker. And ſo alſo Pſal 78. 42. They remembred not his hād: the cauſe is ſet down verſe 41. They limited the holy one of Iſ-

rael, who could deliuer them without meanes.

The best way is to loke to the soule the rote of all, Deut.4,9. Take heede to thy selfe and keepe thy soule diligently, and to follow Salomons counsell Prou.4.5,6, Get wisedome, get vnderstanding, forget not. They that are thus still in getting, shall auoid forgetting.

Excesse in eating & drinking destroyeth a good memorie, and causeth forgetfulnesse Prou. 31, 4, 5. It is not for Kings to drinke wine, least hee forget the decree. So doth feare, as in Nebuchadnezzar, as Dan. 2.1. & in the Hebrewes, who had forgotten the consolation of God, as Hebr. 12.5.

But a good remembrance commeth from God, as euerie good gift besides; as Iam. 1,17. and therfore it must néeds hold if it come from him: for he is alway cléere and neuer ouerclouded. So Dauid doth affirme of himselfe, psal. 119, 109. that hée kept his memorie still in matter of godlines, though he caried his life in his hand: for he saith, My soule is in my hand continually: yet do I not forget thy law.

The meanes to kéepe a good memorie, is

is to vse meditation oftentimes, which is commended in Christ himselfe, whereby he was able to minister a word in due season, Isaiah 50,4. in Dauid, Psal. 119. 15, 16. and it is commanded to the Iewes Isaiah 44,21. Remember these, O Iacob and Israel, for thou art my seruant. And Isaiah 42, 23. Who shall hearken to this for afterwards? Otherwise we shall be as leaking vessels, as Heb. 2,1. We ought to giue heed least we run out. Wee ought therefore to followe Dauid, to whom when the Lorde spake once he heard him twise, as he saith psal. 62. 11. God spake once, I hard it twise, to wit, by godly meditation.

Q. *What is the sinne of Prophanenesse?*

A. When the minde remaineth vnfurnished of godly knowledge, because of a wicked opinion that we haue, that it is needlesse for vs to bend and force our wits to vnderstand Gods word.

First, examples of prophane persons are set downe in the word, that we might auoid their sin by their odious example. As Iehu and his companie, who called the Prophet of God mad fellow, 2. King. 9. 11, 12. Lamech mocking at the iudgement of God vpon Kain Genes. 4. 24. The Edo-

mites scorning at the Prophet vnder the name of Watchman, as Isaiah 21. 11. The woman of Samaria Ioh. 4. 11, 15, who scoffed at Christ at the first. Esau selling his birthright for a messe of pottage, Gen. 25, 32, 34. And the Athenians calling Saint Paul a babler, Act. 17. 18. Some said, what will this babler say? But vnto such ỹ Law, that is, the iudgement of the lawe, was set to bee inflicted vpon them as an heauie burthen, as 1. Tim. 1, 9. The law is not giuen to the righteous, but prophane. And besides, Gods iudgement hath beene great vpon prophane persons, as vpon Esau, Heb. 12, 16. The 42. children which mocked Elisha, who were all deuoured 2. King. 2, 23, 24. the Iewes and others, 2. Chron. 36. 16. Isai. 28. 22. Be no mockers, least your bonds increase. Luk. 14 18. 2. Pet. 3, 3. Matth. 9, 24. Luke 22. 64. Iob 21, 14. 15. Prou. 1. 22. and therefore we must abhorre foolishnesse, and not delight in scoming.

Now the meanes to auoide prophaneesse, is to consider the excellency of knowledge, 1. Cor. 2, 6. 1. Thess. 4. 8, and 5. 20. prou. 13, 13. Matth. 7, 6. and the gift of God in and from Christ, as Iohn 4, 10.

Yea

Yea we ought to sell all we haue to buy this field, as Matth. 13,44.

Q. *What is the sinne of improuidence?*

A. When by reason of an euill forecast we hinder our selues from attaining to the knowledge of Gods word hereafter.

There are fiue wayes whereby men forestall their increase in good learning and godly knowledge.

The first is a preiudice against our Teachers and instructers for their baseneſſe, whereas we are bound to esteeme them as the stewards of God, and dispossers of his manifold secrets, as 1. Cor. 4, 1. Let a man so thinke of vs as of the ministers of Christ. This sin caused many to reiect Christ for that they had a vile and a base opinion of him, that he was but the Carpenter, Maries sonne, and so they were offended in him, as Mark 6, 3. Which was some offence euen vnto Nathaniel himselfe for a time, but hee was soone satisfied, as appeareth Ioh. 1, 46, with vers. 49. And against this point of improuidence Salomon hath a rule, as prou. 14. 6. Knowledge is easie to him that will vnderstand.

The second sinne this way is an euill

and vnprofitable course for the getting of knowledge, which is also full of fantasies & conceits. Against which Salomons counsel is worthy to be heard, pro. 22. 17. Incline thine eare and heare the words of the wise, and apply thine heart vnto my knowledge. And 19, 27. Heare no more instruction that causeth to erre from the words of knowledge. And 14, 7.

Contrarily, by vse and exercise we are made able to discerne betwixt good and euill, as Heb. 5, 14, through long custome men haue their wits exercised to discerne good and euill.

The third sin is refusing labour and studie, which maketh men impatient of it. But euery Christian is to bee a student, and he that can reade, must reade though it be painful. 2. Tim. 2, 3. Suffer affliction, as a good souldiour of Iesus, and take paines. This concerneth specially young men, to whom Saint Iohn wrote, because they could endure labour, and were strong, as 1. Ioh. 2, 14. So also Paul admonisheth Timothy to flie from the lusts of youth, 2. Timoth. 2, 22. and to giue attendance to reading and to exhortation, as 1. Tim, 4, 12, 13. For Paul himselfe was a man of great

great paines, and more painefull in labours then any other of the Apostles, 2. Cor. 11, 23, 27. This the Lord requireth of men, and vrgeth them thereto, as Hos. 10, 11. Ephraim was an Heifer vsed to delight and dance in the soft straw, and could not abide to plough, but the Lord will make him both to beare and draw.

Fourthly, we forestall and hinder our selues by an ouerweening of our selues, as if we knew enough already, and that no body néede to teach vs. But humilitie is the meanes to come to knowledge, whereto Salomon aduiseth vs, as prouerb. 3, 5, 7. Be not wise in thine owne eyes. And Saint Paul saith 1. Cor, 8, 2. If any man thinke he knoweth any thing, he knoweth nothing. There are oppositions of science falsly so called, whereof we must beware, as S. Paul exhorteth Timothie, 1. Tim. 6, 20. which is when men thinke they could say much to the matter, when it is but their opinion.

Fiftly, we preiudice our selues by an euill forecast, whereby manie doe breake the Sabbath and other daies of exercises. As they who went about their farmes & merchandize, when they were called to

the hearing of the word, as Matth. 22,5. Therefore we are bidden to remember the Sabbath day in the fourth commandement, least we breake it before it come: and to waite and attend at the gates of wisedome. Contrarily, the wicked are brought in complaining of the Sabbath and new mones, and asking when they will be gone, because they had so intangled themselues in worldly businesse, as Amos 8,5. When will the new moneth bee gone, & the Sabbath, that we may sel corn?

The first and last point of improuidence, is ỹ greatest meanes of infotting men, to wit, eating & drinking in an excessiue & disordered maner. Against which we may heare the wise counsel of our Sauior Luk. 21,34. Take heed to your selues least at any time your harts be oppressed with surfeting & drunkennes. So there is a law Leu. 10.9 10. that Aaron and his sons shal not drink wine before they come to the altar or Tabernacle, least they should not be able to discerne betwirt good and euill. So wee ought to abstaine from excesse before the receiuing of the Sacrament, & not come drunken thither, as some of the Corinthians did, as 1. Cor. 11.21. For if they

which

which trie masteries for a corruptible crowne abstaine from all hurtful things, as 1. Cor. 9, 25. how much more should we do more for an incorruptible?

Q. *Now to the sins of commission: what is errour?*

A. When we infect our minds with false opinions, & blind our owne vnderstanding by presumption of our strength or wilfully.

All errour is lying, the author wherof is ỹ diuel, as Ioh. 8, 44. And examples of wilfull ignorãce are in the Atheists of the latter time, like that 2. Pet. 3, 5. & in Felix Act. 24, 26. 27. This sin of ours we must lament & bewaile, as Isai. 59, 10. & labour to know the truth which only doth sanctifie vs, as Christs speech importeth Ioh, 17, 17. Sanctifie them with thy truth.

Q. *What are the errours we fall into by presumption of our owne strength?*

A. When we beare our selues so vpon our owne knowledge and strength, as if no body were able to seduce vs, and so fall into temptation and errour it selfe, Ier. 9. 23.

First therfore we must auoid vain babling of wicked men, 2. Tim. 2. 16, 17, 18, 19. & not be led about by euery vaine wind of doctrine, as Ephes. 4, 14. 15. Col. 2. 8.

Second-

Secondly, we must auoide conuersing with the wicked, and so the errors which come by them and their companie, by the example of Salomon, who was corrupted by them, as 1. King. 11, 1, 4. who confesseth his folly therein Eccles. 2, 1, 2. For we shall be infected if wee keepe company with the Canaanites, as Deut. 7, 4. Num. 33, 51, 52, &c.

Dauid also prayeth against this sinne, and that he might not be seduced by those which preach lyes and errours, psal. 119, 29, 30. and psal. 119, 63, and 16. 3.

The company of the wicked is forbidden, prou. 23, 20. Keepe not companie with drunkards, nor with gluttons. And 13, 20. He that walketh with the wise shall bee wise, but a companion of fooles shall be afflicted. 1. Cor. 15, 33. Euill words or conuersations corrupt good manners.

The danger is great of keeping companie with the wicked, Numb. 16, 26. Iosh. 23, 12, 13. and 2. Chro. 19, 2. Therfore they must bee hated as they are haters of God psal. 139, 21 and auoided for feare of infection, and partaking in their sinnes and punishments, Matth. 7, 13. prou. 1, 10. Act. 19, 9. 2. Cor. 6, 14. Ephes.

5,7. 1. Cor 5, 6. Reuelat. 18,4, Iudg. 3,1, and 2,2.

Q. *What is the errour of wilfulneſſe?*

A. When through hypocriſie we induce & inforce our ſelues to falſe conceits, offring violence to our conſcience, 2. pet. 3,3,5.

As pſal. 14,1. The foole hath ſaid in his heart there is no God, that is, he hath labored vpon himſelfe to be an Atheiſt. And ſo the wicked beſet themſelues with the ſnares of their own inuentions, Hoſ. 7,2. Herewith Iob was vniuſtly charged by Eliphaz, Iob 22,13. So Adam and Eue committed this ſinne of wilfulneſſe in eating of the forbidden fruit, and in labouring to hide their fault, as Geneſ. 3,6,7,8.

Yea, ſome men loue errour, and fancie a lie, as pſal. 4,2. 1. Cor. 10,1. and 15,33. louing of pleaſures more then of God, as 2. Tim. 3,4.

Such a one was Balaam that loued the wages of vnrighteouſnes, as Saint Peter ſaith 2. pet. 2,15. Which forſaking the right way haue gone aſtray, following the way of Balaam the ſonne Boſor, which loued the wages of vnrighteouſneſſe: beeing compared with Numb. 22,19, and 23,3, 14, where his behauiour is ſet down, and how

how that he went on his way, and in his euill course, though he was much crossed by the Lord.

Such another was Pilate, who in scorn asked Christ, what is the truth? Iohn 18. 38. Pilate saide vnto him, What is truth? All which commeth from the corruption or defiling of the conscience it selfe of the wicked, as Titus 1, 15. Vnto the pure are all things pure: but vnto them that are defiled and vnbeleeuing, is nothing pure; but euen their mindes and consciences are defiled. But all such as either loue or make lies shall stand without, and bee excluded out of Gods kingdome, as Reuelat. 22, 15. For without shall bee dogges, and enchaunters, and whooremongers, and Idolaters, and whosoeuer loueth or maketh lyes.

Others auoyde a sincere ministerie of set purpose, least they should bee touched therby. But such persons are giuen ouer to beléeue lies and strong delusions.

Thus Ahab not beléeuing the true Prophet Micaiah, was seduced and deceiued by false & lying Prophets, as 1. King. 22, 6. Then the king of Israel gathered the prophets vpon a foure hundreth men, and said

vnto

vnto them, ſhall I goe againſt Ramath Gilead to battell; or ſhall I let it alone? And they ſaid, goe vp, for the Lord ſhall deliuer it into the handes of the King. Yea there are many now alſo amongſt vs which deſire falſe teachers, which prophecy of wyne and ſtrong drinke, and do delight in them: as they did in Micahes tyme, as Micah. 2. 11. If a man walke in the ſpirit and woulde lie falſelie, ſaying, I will prophecy vnto thee of wyne and of ſtrong drinke, he ſhall euen be the prophet of this people.

The iudgement of God vpon ſuch is, that he will ſende them ſtrong deluſions that they ſhoulde beleeue lyes, becauſe they had pleaſure in vnrighteouſnes and receiued not the loue of the truth, as 2. Theſſa. 2. 10, 11. Whoſe comming is in all deciueablenes of vnrighteouſneſſe among them that periſh, becauſe they receiued not the loue of the truth that they might bee ſaued. And therfore God ſhal ſend them ſtrōg deluſion that they ſhoulde beleeue lies. Yea they ſhall giue hēde to ſpirites of error and doctrines of deuilles, which ſeare vp mens conſciences which ſhoulde ſtill bleede, as 1. Timoth. 4. 1. 2. Now the ſpirit ſpeaketh euidently, that in the latter

times

times ſom ſhal depart from the faith, and ſhal giue heede vnto ſpirits of error and doctrines of deuils. Which ſpeake lies through hypocriſy, and haue their conſciences burned with an hot iron. And ſo hauing itching eares they ſhall get them an heap of teachers, as 2. Tim. 4. 3. For the time will come when they will not ſuffer wholeſome doctrine, but hauing their eares itching ſhall after their owne luſtes get them an heape of teachers.

Yet notwithſtanding thoſe falſe and flattering teachers ſhall do them no good, but much hurt, as the like did vnto the Iewes: as Lam. 2. 14. Thy prophets haue looked out vaine and fooliſh thinges for thee, and they haue not diſcouered thine iniquity, to turne away thy captiuity; but haue looked out for thee falſe burdens and cauſes of baniſhment. For all thoſe couerſhames are in vaine, and they can not be iuſtified by the teſtimony of their blinded conſcience, as it is 1. Corinth. 4. 4. For I know nothing by my ſelfe, yet am I not therby iuſtified, but he that iudgeth me, is the Lord. Neither is there anie thinge hid now which ſhall not be reuealed hereafter, as Matt. 10. 26. There is nothing hid

that

that ſhall not be diſcloſed, nor couered that ſhall not be knowen.

Therefore a grieuous iudgement is denounced vpon wilfull ignorant perſons by our Sauiour Chriſt. Ioh 9. 41. Ieſus ſaid vnto them, If ye were blinde, ye ſhould not haue ſinne, but now ye ſay, we ſee; therfore your ſinne remaineth: By the prophet Iſaiah, Iſa. 29. 15. & 30. 1. and by Saint Paul Rom. 2. 8. But vnto them that diſobey the truth and obey vnrighteouſneſſe, ſhall be indignation and wrath.

Q What is curioſity?

A When we ouercharge our wittes with vaine and curious ſtudies, and ſo diſable them of receiuing ſound knowledge.

The ſure foundation of true religion is already laid, and we muſt build faithfully and ſubſtantially vppon it, and labour chiefly to know the truth which is according to godlines, as 1. Cor. 3. 11. For other foundation can no man lay then that which is laid, which is Ieſus Chriſt. Titus. 1. 1. Paul an Apoſtle of Ieſus Chriſt according to the acknowledging of the truth, which is according to godlines, 1. Timoth. 6. 3.

The firſt error this way is, to ſeeke after vaine and curious things and by-matters

ters, without sounde knowledge, hauing no substance in them. For some haue the forme of knowledge, but no substance of knowledge, as Roman. 2.20. 21. beeing like vnto the women which Saint Paul speaketh of 2. Tim. 3. 7. Euer learning and neuer able to come to the knowledge of the truth. But wee must bee taught by Jesus as the truth is in him: that is, effectually, as Ephes. 4.21. and auoid curiosity. An example of a curious person is Herod, who was desirous to see Christ for indirect causes, as Luk. 9.9. & 23.8.11.

The second thing is speculation, to labour to knowe thinges vnreuealed and secret: which are called the depthes of Satan Reuel. 2, 24. as Colos. 2, 18, 19. Act. 19, 19. 1. Timoth. 6, 5. but wee must bee wise vnto sobriety, as Roman. 12, 3.

Such was the curious question of the Sadduces to Christ concerning the resurrection, Matth. 22, 24, 29. of the disciples concerning the blinde man, Ioh. 9, 2. and of Peter touching Iohn, as Ioh. 21, 20. 21.

The third error is, to wade too deeply into the high mysteries of religion, as the disciples did Act. 1, 6, 7. Deuter. 29, 29.

The fourth is, to looke curiously into the

the ſtate of other mens conſciences with the neglect of our owne: as Matth. 7,1,2. Iudge not that ye be not iudged, 2. Cor. 13, 3. with verſe 5. Seeing that ye ſeeke experience of Chriſt that ſpeaketh in me (ſayeth S. Paul) prooue your ſelues whether ye are in the faith: examine your ſelues: knowe yee not that Ieſus Chriſt is in you except ye bee reprobates. But I truſt yee ſhall knowe that we are not reprobates.

The laſt ſinne is, to take delight in ſhewes of learning, eloquence, pleaſant phraſes and wordes which haue no ſubſtance in them: and herein doe offende both ſpeakers and hearers. The Lord ſaueth vs by the foliſhnes of preaching, as it is accounted in the worlde, as 1. Cor. 1, 20, 21. which yet is wiſdome to the perfect, that is, to the ſincere, as 1. Corin. 2, 4, 6. But wee muſt know not the wordes of men but their power, as 1. Cor. 4, 19. Saint Paul himſelfe eſteemed to knowe nothing, but Ieſus Chriſt and him crucified, as 1. Cor. 2, 2. and accordingly exhorteth Timothy his diſciple to be an example to his hearers in loue, word and ſpirit, as 1. Timoth. 4, 12. Ezek. 33, 32.

Q. *What is worldlines?*

A. When wee repleniſh our heads with worldly and carnal ſtudies, wherby we preuent the ſtudies and contemplations of godlineſſe, which tend to ſound edification.

First it is granted that many worldly men haue a shrewd wit, and are wiſe in their generation, as Luke 16, 8. But yet this their wiſedome is carnall, ſenſuall, and diueliſh, as Iam. 3, 15.

Worldlings can haue no heauenly knowledge, nor receiue the truth, becauſe they mind earthly and carnall things, as Philip. 3, 19. For the natural man perceiueth not the things which are of God, as 1. Cor. 2, 14. And the cares of the worlde as thornes choake the ſeede of the word which is ſowne in mens hearts, as Matth. 13, 22. The world knoweth not Chriſt, as Ioh. 1, 10. and 17, 25. neither can it receiue the Spirit of truth, as Ioh. 14, 17. becauſe worldlings haue the ſpirit of the world in them, 1. Cor, 2. 12. And the God & Prince thereof is the diuell himſelfe, as 2. Cor. 4, 4. Examples of worldlings are Demas forſaking Saint Paul, and imbracing this preſent world, 2. Tim. 4. 10. and Nabal, as 1. Sam. 25. 10. Wee muſt therefore pray againſt this ſinne, as Dauid doth

both Psal, 119,36. Incline mine heart vnto thy testimonies and not vnto couetousnes. And we ought to take héede of being infected with the contagion of the world, 2. Timoth. 2,4. 1. Ioh. 2,15. Loue not the world, neither the things that are in the world: if any man loue the world the loue of the Father is not in him.

The reasons are, first worldlings are vnder the subiection of the diuell, Ioh. 12, 31. Ephes. 2,2.

Secondly, they are onely subiect to the diuell, & cannot take part, nor part stakes with God: for we cannot serue two maisters of a cleane contrarie disposition, nor God and riches, as Christ saith Matth. 6,24.

Thirdly, the world killeth vp grace and conscience, 1. Tim. 6.9. For they that will bee rich fall into temptation & snares, and into many foolish & noisom lusts, which drowne men in perdition and destruction. And it killeth the soule, as Matt. 16,26.

Fourthly, it is the instrument whereby the diuel tempted Christ himself, as Matt. 4,8. The diuel shewed him al the kingdoms of the world and the glory of them.

The world also hateth Christ Ioh. 7.7.

The world cannot hate you, but mee it hateth. And it is an enemie to God 1, Ioh, 5, 19. Iam, 4, 4.

Sirtly and lastly, worldlings are exempted from the prayers of Christ and of his Church, as Ioh. 17, 9. I pray for them, I pray not for the world, but for them which thou hast giuen me: for they are thine.

Therefore vpon these reasons we must vtterly renounce the world, worldlings and all worldly lusts, Tit. 2, 12. Rom. 12, 2. and by the crosse of Christ crucifie the world vnto our selues, and vs vnto it, as Galat. 6. 14. because it is set on wickednesse and sinne, as 1. Ioh. 2, 16, 17.

Q. *What is wilfull ignorance?*

A. When by reason of a cursed conceit that knowledge will be burdensome vnto vs, we desire to keepe our selues in blindnes, imputing quietnesse of conscience thereto.

Adam and Eue desired to know good & euill in eating of the forbidden fruit, Gen. 3, 6. but after they had as great an affection to ignorance, & therfore they hid themselues in the bushes, as verse 8.

Therefore for auoiding of this sinne, Saint Peter exhorteth the Iewes not to conforme themselues to the former lusts

of

of their ignorance, whereto they had a loue euen against their owne conscience, 1. Pet. 1, 14. but hee saith Christ came to redéeme them from such things.

One cause why men affect ignorance, is the auoiding of danger & trouble. But we must rather buy the truth with trouble, then sel it with ease and quietnesse, as prou. 23, 23. Buy the truth, but sell it not, likewise wisedom and instruction.

Another cause hereof is, that men think their knowledge will smite the conscience, and that if they knew nothing they should aile nothing. But they shall find it to be cleane otherwise, and their conscience to be burdened for refusing of knowledge, as well as for abusing the same.

For this is condemnation (saith Christ) as Ioh. 3, 19, 20. that the light came into the world, and men loued darknesse rather then light, because their deedes were euill. But he that doth truth cómeth to the light, that his deedes might bee made manifest, that they are wrought according to God. So Ieremie saith, Ierem. 9, 6. Because of their deceit they refuse to know me, saith the Lord. Such persons are likened to the deafe Adder, which stoppeth his eare

against the voice of the charmer, psal. 58, 4,5. And against such as are thus wilfully ignorant of God and his word, ỹ Lord will come in flaming fire to be reuenged, as 2. Thess. 1, 8.

Yea such ignorant persons are reiected and giuen vp of the Lord and his church, 1. Cor. 14, 38. If anie man bee ignorant let him be ignorant. Hos. 4. 6. My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt bee no priest to me. The reason is, because they are strangers from the life of God through the ignorance that is in them, as Ephes. 4, 18. For though some ignorance be excusable comparatiuely, yet all ignorance is damnable, as Luke 12, 48. But he that knew it not, & yet did commit things worthie of stripes, shall bee beaten with fewe stripes: for vnto whomsoeuer much is giuen, of him shall be much required; and to whom men much commit, the more of him will they aske. It is of wilfulnesse onely that men refuse knowledge, for els the word is not difficult nor farre off, but neare, yea and euen in our mouth, as Deut. 30, 11. 14.

Q. What

Q. *What is conceitednesse?*

A. When we haue such a conceit of our owne wit, and of the knowledge which we haue already, that we thereby forestall our selues from getting the knowledge which indeede we want.

There is more hope of a fole then of ỹ conceitted person, saith Salomon, Prou. 26. 12. For if any man thinke hee knowe any thing, he knoweth nothing yet as he ought to know, as 1. Cor. 8, 2. Christ emptied himselfe of all outward shewes and appearances, as Phil. 2, 7. much more ought we to do the like. For the next way for a man to become wise, is first to be a foole, 1. Cor. 3, 18. If any man among you seeme to be wise in this world, let him be a foole, that he may be wise: seeing that knowledge puffeth vp, but loue edifieth, as 1. Cor. 8, 1. Christ came that they which see not might see, and that they which see might be made blind, as Ioh. 9, 39.

We must therefore submit our selues to the instruments of our instruction, though they bee but meane; as Apollo an eloquent man was taught by Aquila and Priscilla, who were but tentmakers, as Act. 18, 26. with ver. 3. But if any ouer-

ween, they may by Gods hand vpō them leese their wits therby, as Rom. 12, 3. we ought to vnderstand according to sobrietie.

The reason is, because we know but a little, & do vnderstand but in part, Iob 4, 12. 1. Cor. 13, 9. Col. 2. 18. And therfore euery one must speake & minister according to the gift of God admeasured forth vnto him, according to S. Peters canon, 1. Pet. 4. 10. 11. Let euery man as he hath receiued the gift, minister the same one to another.

The meanes to redresse this sinne, is to reuerence our Elders and betters, to giue them place, and hearken to their instructions. For as Salomon saith, Prou. 16, 31. Age is a crowne of glorie when it is found in the way of righteousnes. Which made Elihu to say Iob, 32, 7. The dayes, that is, men of dayes, shall speake, and the multitude of yeares shall teach wisedome. So it is Isaiah 24, 23. that glorie shal be before the Lords ancient men.

Saint Paules argument to moue Philemon was, because hee was then aged, Philemon 9. For loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesu Christ: and therefore then fittest to giue good coun-

counsell. Whereas those which learne must account themselues as disciples, as S. Paul himselfe was when hée sate at the féete of Gamaliel his teacher, as Act. 22,3. I am a man which am a Iew, brought vp in this citie at the feet of Gamaliel, & instructed according to the perfect manner of the law of the Fathers.

Therfore laying aside conceit, let vs labour for increase of godly knowledge, as Elisha asked that the spirit of Elijah might be doubled vpõ him, that is, that he might haue two parts therof, as ẏ portion of the eldest was doubled by the lawe of God, 2. King. 2,9.

Q Hitherto of the two former senses of the soule, imagination and vnderstanding, now of the affection: what is the affection?

A Affection is the power of willing in the soule, proceeding from the motion of the heart, which the spirits moued in the vnderstanding doe smite and stirre vp to follow or flie something that is set before it.

Adams heart was presently possessed with that which was in his vnderstanding. For knowing that the woman was made of him, his affection was to her to haue her to his wife: and thereupon hee

ſaid, This is bone of my bone, and fleſh of my fleſh: as Geneſ. 2. 23.

So alſo now the vnderſtanding which is pure ſmiteth the heart, as Cornelius vppon the reuelation of the Lorde by his Angell ſent for Peter immediatly Act. 10. 33. And for this cauſe it is ſaid that Chriſt had a ſpirit of vnderſtanding, to employ his affection withall, as Iſai. 11, 2.

The ſpirit in a manner is the whole man: and therefore Saint Paul prayeth that Jeſus Chriſt might be with Timothy his ſpirit, as 2. Timo. 4, 22. And ſo a man of vnderſtanding is of an excellent ſpirit (ſaieth Salomon) as Prou. 17, 27. where the Hebrew hath it, of a colde ſpirit, becauſe hée waieth things aright deliberately in ỹ ballance of diſcretion & iudgement.

A quicke vnderſtanding ſmiteth the heart preſently, as appeareth in theſe exãples. Peter ſmote off the eare of Malchus, as Ioh. 18, 10. The diſciples preſently called for vengeance vpon them which would not receiue them, euen by fire frõ heauen Luke. 9, 54. Alſo it appeareth in Dauid, where hee ſayeth Pſalme 39, 3. Mine heart was hotte within me, and while I was muſing the fire kindled, and I ſpake

with

with my tongue sayeng. Also in his speech to Nathan, 2. Samuel. 12, 5. Then Dauid was exceeding wroth with the man, and said to Nathan: As the Lord liueth the man that hath done this thing shall surelie die. Also it appeared in Elihu saieng, as Iob. 32, 18. I am full of matter, and the spirit within mee compelleth mee. Likewise in the men of Iudah striuing to restore their king, whose words were fiercer and mightier then the wordes of the men of Israel, 2. Sam. 19. 43. So it is said of the false and foolish prophets that they follow their owne spirit, Ezek. 13, 3. wo vnto ỹ fooliſh prophets that follow their own spirit, & haue seen nothing.

Lastly, this is to bee seene in Iacob as touching the stealing of Labãs gods, Gen. 31, 32. But with whom thou findest thy gods, let him not liue: search thou before our brethren what I haue of thine, and take it to thee: but Iacob wist not that Rachel had stolen them.

Q In what case was this faculty of the soule in man before his fall?

A In good case, for he had free will or power to set his affection vppon good. For Adam was created after the image of God, as Genes. 1, 27. God created the man in his

his image: yet not constantly blessed, but the possibility of falling was in his owne free will.

Q. In what case is it now?

A. In bondage, for we haue no power to set our affection vppon that which is good, much lesse to holde it there.

None can come vnto God except hée bée drawen, as Christ sayeth Ioh. 6,44. No man can come to me, except my father which hath sent me draw him, and I will raise him vp at the last day. And so the Church sayeth Cant. 1,3. Draw me, we wil run after thee.

The reason hereof is rendred by Saint Paul, as Rom. 8, 7. the wisdom of the flesh is enmity against God, for it is not subiect to the law of God, neither indeede can be.

Q. How commeth that to passe?

A. By three speciall defectes.

Q. What are they?

A. The blindnes of the vnderstanding; the dulnes of the spirits, and the heauines and peruersnesse of the heart in all good thinges.

Issachar for want of spirit is likened to a strong asse, cowching downe betweene two burdens rather then hee woulde

fight

fight for his owne, Geneſ. 49, 14. Dauid knowing his own heauineſſe deſireth to be quickned of the Lord, Pſalme 119, 28. My ſoule melteth for heauineſſe: raiſe mee vp according vnto thy word.

Eli had a ſpirit indeed, but it ſmote too ſoftly: he was too ſlack and too remiſſe in the reproouing of his ſons, 1. Sam. 2, 23. 24. doe no more my ſonnes (ſayeth he) for it is no good report which I heare of you, which is that yee make the Lords people to treſpaſſe: when he ought to haue beene ſharpe and ſeuere in their condigne punishment.

Q. What muſt be the ſupply of theſe?

A. The ſpirit of God.

There is no ſufficiency in our ſelues, but the ſpirit of God muſt bee all in all. As in the matter of prayer, Roman, 8, 26. Likewiſe the ſpirit alſo helpeth our infirmities, for wee know not what to pray as we ought, but the ſpirit it ſelfe maketh requeſt for vs with ſighes which can not be expreſſed. Iob 32, 8. For though there bee a ſpirit in a man: yet the inſpiration of the Almightie giueth vnderſtanding: and hee will finiſh the good worke which hee hath begunne in vs, as Philip. 1, 6. But ſome haue not the ſpirit, as Iude 19.

and

and they are none of Christs, as Rom. 8. 9. Yf any man haue not the ſpirit of Chriſt, the ſame is not his. For except one be borne of water and of the ſpirit he can not enter into the kingdome of God: as Ioh. 3, 5.

This Spirit giueth not only ſanctification, but alſo outward vocation, as a diuine ſentence to the king, prou. 16, 10, and the ſpirit of iudgement to the ſeuentie elders of Iſrael which helped Moſes to rule, Numb. 11, 17.

Q. *Was not Adam ruled by Gods Spirit before his fall?*

A. Yes, but according to nature, & not according to grace, as now we are.

Q. *How muſt we be ruled?*

A. Wholy by the grace of the Spirit, which muſt mortifie our nature, and muſt enlighten and quicken vs.

So we muſt mortifie the deedes of the bodie by the Spirit, as Rom. 8, 13. And be changed into the image of God from glory to glory, as by the Spirit of the Lord, as 2. Corinth. 3, 18. Being borne anewe not of mortall but immortall ſeed, as 1. pet. 1. 23. This is abſolutely needfull, for all which a naturall man doth is ſin, as Ioh. 3, 6. and 1. Cor. 2, 14.

Q. *What.*

Q. What doth this consideration leade vs to?

A. To the repentance of the soule in the affection, that the image of God may bee reformed therein.

Q. What is then the repentance of the affection?

A. It is a godly sorrowe of the soule for the sinne past by the default of the affection, wisely and truly conuerting that whole power of the soule from hence forward. Herein we must repent vs first that we haue run riote in our affections heretofore in the lustes of our flesh, and in fulfilling the will of the flesh, as Ephes. 2, 3.

And we ought to cast off that old man, as Ephes. 4, 22, 23.

Secondly, we must reforme this fault in time to come by denying worldly lusts as Tit. 2. 12. and all the former lusts of our ignorance, as 1. pet. 1. 14. & that time which remaineth in the flesh, ought to be spent not after the lusts of men, but after the will of God, as 1. pet. 4, 2. by not suffering sin to raigne within vs, Rom. 6. 12.

Q. What sinne is that?

A. Generally it is of three kinds.

Q. What are they?

A. That

That wee haue beene willing to euill, vnwilling to good, or in ſuſpence betweene both. Willingnes to euill appeareth in Eues full conſent to eate of the forbidden fruite, as Gen. 3, 6, and in Eſau ſelling his birth right, as Geneſ. 25, 34.

Vnwillingnes to good appeareth in the example of the people refuſing Samuel, & aſking of a king, as 1. Sam. 8, 19. But the people would not heare the voice of Samuel, but ſaid Nay, but there ſhalbe a king ouer vs.

Suſpence betweene both is ſeen in the doubt of the Iſraelits, hanging in a mammering whether they ſhould retaine the goulden calues ſet vp by Ieroboam, in the which they thought they worſhipped the true God Iehoua, and accept of Baal a falſe god, or worſhip the true God. 1. King, 18. 21. Elijah ſaid, how long halt yee betweene two opinions? if the Lorde bee God, followe him: but if Baal be hee, then goe after him.

Q. I perceiue then that affections muſt not bee vtterly abolished?

A No, for they were the naturall powers of Adams ſoule remaining in purity. And ſo the ſpirit of man is the inſtrument & meanes to receiue the ſpirit of God. 2. Timothy,

4. 22

Philemon. 25. The grace of our Lord Ieſus Chriſt be with your ſpirit. Thus the Lord ſtirred vp the ſpirit of Zerubbabel the ſonne of Shealtiel, and the Spirit of Iehoſhua, and the ſpirit of all the people, & they did the worke in the houſe of the Lorde of hoſts.

Therefore we are exhorted to giue our members ſeruants vnto righteouſnes, Rom. 6.19. where by members hee meaneth the members of the ſoule, and the powers and faculties of the ſame, which muſt be vſed vnto good.

Q. How ſaide you then that our nature muſt be mortified, and the ſpirit of God muſt make ſupply?

A. I meant the mortification only of our corruptions, and the ſupply of grace for the defect of nature.

Hereby is not meant ſuch a mortification, as Iob taſted of when hee ſayeth, as Iob. 6.4. that the arrowes of the almighty were in him, the venyme whereof dranke vp his ſpirit, that is, his naturall powers were taken from him, as his memory and the managing of his affections. Nor yet ſuch as Hezechiah ſuffered, as Iſaiah. 38.

13. When the Lord brake all his bones as a Lyon, that is, hee coulde not rest, but had paine in all the parts of his body, yea euen in his bones which are shaken with that sickness. But hereby is intended only the killing of our corruptions reserving still the humane nature safe, whole and entire.

Q. Why? hath a man any pure thing in him naturally?

A. No, but yet God vseth the naturall powers of his children in this worke when he hath sanctified them. Otherwise, as Saint Paul saith Phil. 2. 13. It is God which worketh both the will and the deed euen of his good pleasure.

Q. Tell me how?

A. He openeth the eyes of the naturall mind, which maketh it spirituall: he inforceth the naturall spirits by his Spirit, which maketh them spirituall: hee quickeneth the natural heart with the life of his Spirit, which maketh it spirituall.

This is the end of the preaching of the Gospell, as Saint Peter saith, 1. pet. 4, 6. that men might be condemned in the flesh, that is, haue their old man to be mortified, but might bee quickened by God in the spirit,

spirit, that is, in their naturall spirit reuiued by Gods Spirit, and made fit to entertaine the grace of God offered vnto them.

Q. In what things do the affections shewe themselues?

A. In things that the mind conceiueth to be either good or euill.

Q. What are the affections that are raised vpon conceit of good?

A. Three, ioy, hope, and loue.

Q. What are the affections that are raised vpon conceit of euill?

A. Fiue: sorow, pitie, feare, shame, and anger.

Q. What is ioy?

A. It is an affection that delighteth and pleaseth the heart with som present conceiued good, & causeth the heart to receiue it inwardly and embrace it.

Ioy ought to be onely in the Lord, and in the knowledge of him, and in other things only for his sake, because all good gifts come from him alone, Ierem. 9. 23. 24. 1. Cor. 4. 7.

In particular we ought to reioyce in our redemption & calling, as the Iaylor did Act. 16. 34. And whē he had brought them

them into his house, hee set meat before them, and reioyced that hee with all his household beleeued in God. Yea euen in tribulation also, as Rom. 5,3. We reioyce in tribulations, knowing that tribulation bringeth forth patience.

And this is our ioy for our selues: For others, it is either for the Church in generall, or els the particular members of it, 1. pet. 1,5,6. and 4. 13.

Thus Saint Paul reioyced ouer the Thessalonians conuerted, whom he therefore called his hope, ioy, and crowne, 1. Thess. 2. 19. 20. and ouer the Corinthians repenting, 2. Cor. 7, 9. I now reioyce, not that ye were sorie, but that ye sorowed to repentance. So also Dauid reioyced when the people offered willingly towards the building of the Temple, 1. Chron. [illegible]9. And when the people went vp themselues vnto the Temple and encouraged others, as psal. 122, 1. I reioyced when they said to me, we will go into the house of the Lord.

Q. How haue we sinned in this affection?

A. First, in that we haue reioyced in sinfull or vaine things, of which wee must repent vs.

For

For sinful things, the Corinthians bolstered vp a bad matter concerning the incestuous person; and therefore their reioycing was not good, as 1. Cor. 5. 6.

Yea a wo is pronounced vppon them which laugh, that is, which reioyce in sin & wickednesse, for they shall weep, Luk. 6. 25. & vpon them which gaue themselues to excessiue eating and drinking, and musicke abused in the Prophet Isaiah his time, as Isai. 5, 12. But this iollitie lasteth not long, being as ỹ crackling of thornes vnder a pot, as Eccles. 7, 8. for such is the laughter of fooles. An example hereof is the Amalekites reioycing excessiuely for a time, 1. Sam. 30. 16, with 17.

For vanitie, we must beware of reioicing in giftes or riches, yea though the euil spirits were subdued vnto vs, as Luk. 10, 20. much lesse in the fall of our enemy, as prou. 24. 17, 18.

Q. How secondly?

A. In that we haue not reioyced in good things indeed, and therefore must repent vs of our dulnesse or peuersnesse therein, Rom. 5. 3.

Thus the elder brother would not goe in nor reioyce when God was good to o-

thers, nor when his younger brother was returned, as Luke 15, 28. So the young man tolde Moses enuiously, that Eldad and Medad prophesied, and was therefore reproued Numb. 11. 29. But Moses said vnto him, Enuiest thou for my sake? Yea would God that all the Lords people were prophets, and that the Lord would put his Spirit vpon them. Such an one also was Iudas, who cauilled at the deede of Mary washing Christs feete, Ioh. 12, 5. And Kain enuying Abel, as Gen. 4, 5. because his owne deedes were euill, as 1. Ioh. 3, 12. But wee ought to reioyce with them which reioyce, Rom. 12. 15. And for that the Gospell is reuealed to simple men, as Christ himselfe doth, Luke 10, 21.

Q. What is hope?

A. Hope is an affection that stirreth vp the soule to the expectation and appetite of some conceiued good thing to come, and openeth the heart aforehand to embrace it.

The obiect of our hope ought not to be carnall things, but the Lord, as psal. 33, 20, 21. Our soule waiteth for the Lord, for he is our helpe and our shield. Surely our heart shall reioyce in him, because wee trusted

sted in his holy name. For the hope of Christians is to looke for deliuerance and dissolution, as phil. 1, 20. euen by the example of the creature, who also expecteth a better state, as Rom. 8, 19, 21, 23. And this trust in God must be for the time present, and also to come, as psal. 71. 5. Thou art mine hope, O Lord God, euen my trust from my youth. And 23, The Lord is my shepheard, I shall not want.

Q. How haue we sinned in this affection?

A. First in that we haue set our hope vpō vaine and foolish things.

It is in vaine to trust in an horse, or in anie other strength, as psalm. 33, 17. An horse is a vaine helpe, and shall not deliuer any by his great strength. Or in riches, 1. Timoth. 6, 17. Charge them that are rich in this world, that they bee not high minded, and that they trust not in vncertaine riches, but in the liuing God. For euery hope of the wicked shall be cut off like a Spiders web, as Iob 8, 13, 14, as the hope of Esau was disappointed, who thought to obtaine his blessing againe when his father was dead by slaying of his brother, as Gen, 27, 41.

Examples are specially three spoken of in

in one chapter, which hoping for long prosperitie were cut off in a short time, as 2. King. 15. 8. 13, 23, Zachariah who raigned but halfe a yeare, Shallum but a moneth, and Pekahiah two yeares.

Q. How secondly?

A. In that we haue not hoped for good things indeed, but haue beene desperate, or at the least haue found but colde comfort in such expectation.

A president hereof is Esau, who sold away his birthright (the Sacrament of his saluation) for a trifle, Genes. 25, 32. And Iudas, who in desperation hung himselfe, as Matth. 27, 5. We must therefore surely hold fast our hope vnto the end, as Heb. 3, 6. it being the anchor of the soule to stay vpō in all stormes of troubles and afflictions, Heb. 6. 18, 19, and this hope we must professe & hold, and keep the profession of the same, as Heb. 10, 23.

Another example hereof is the Disciples of Christ themselues, who had but a cold hope in the true Messiah, and therfore said, as it is Luke 24, 21. We trusted that it had beene hee that should haue deliuered Israel: but they hoped not so then, because he was put to death.

Here-

Hereunto we ought to bee the rather induced, because we are saued by hope, Rom. 8, 24, 25. Wee are saued by hope, but hope which is seene is not hope.

Yea we are regenerate vnto a liuely hope, as Saint Peter saith 1. Pet. 1, 3. Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead. For hope is the armour which must saue the vitall part of a man, and therefore is called the Helmet of saluatiō, 1. The. 5, 8. But let vs which are of the day be sober, putting on the brestplate of faith and loue, and the hope of saluation for an helmet. Ephe. 6, 17. And take the helmet of saluation, &c.

Now ỹ effect of true hope is obedience of vs vnto Gods word and commandements, as 1. Ioh. 3, 3. And euery man that hath this hope in him, purgeth himselfe euen as God is pure: and so he may shewe himselfe to haue true hope in him.

Q. What is loue?

A. Loue is an affection which setteth the appetite vpon some conceiued good thing, ioining it self vnto it & desiring the good of it

First

First we must loue the Lord aboue all, and with all our soule Deut. 6, 5. Thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might. And 11, 1, Thou shalt loue the Lord thy God and his commandements alwayes.

Secondly, we ought to loue the word and law of God, psalme 119, 97. O how loue I thy law? it is my meditation continually. Yea we ought to loue the rebukes and reprehensions of the same, prou. 9, 8. Rebuke not a scorner, least he hate thee, but rebuke a wise man and he will loue thee.

Thirdly, we must loue the Church and the particular members thereof, according to the quantity and quality of their desertes.

This appeareth in Iacob towardes Ioseph, Genes. 37. 3. Now Israel loued Ioseph more then all his sonnes. In Dauid towards Ionathan, 1. Sam, 18. 1. The soule of Ionathan was knit vnto the soule of Dauid: who loued him also intirely. Also in Dauid towardes the Saintes of God Psalm. 16. 3. But to the Saints that are in the earth and to the excellent, al my delight is in them. Likewise in Deborah Iudg. 5. 9. Mine heart is

set

set on the gouernours of Israel, and on them that are willing among the people. For it can not bée but hee that is borne of God and loueth him which begat, loueth him also that is begotten of him, as 1. Ioh. 5. 1. Much more should there bee loue betwixt those which are nearlie conioyned, as Colossi. 3. 19. he sayeth, husbands loue your wiues, and be not bitter vnto them. But specially the ministers of the word are to bee respected and affected with a singular loue, euen as the Galathians did receiue Saint Paul, as Galath. 4. 14. 15.

Q. How haue wee sinned in this affection?

A. First in that we haue set our loue vpon vaine and foolish things.

As vpon riches Eccles. 5, 9. Hee that loueth siluer shall not bee satisfied with siluer, and hee that loueth riches shall bee without the fruite thereof. 1. Timoth. 6. 10. The desire of money is the roote of all euil.

Secondly, by setting our loue vppon the worlde, 1. Ioh. 2. 15. loue not the world nor the things in the world.

Thirdly, by louing the persons of men for indirect and vaine causes: as Genesis, 25. 28. And Isaac loued Esau, for venison was his meate.

Fourthly,

Fourthly, by ambition and desire of worldly preferments: as the Pharisies loued the chiefe places at feasts, and to haue the chiefe seates in the assemblies. Such a one was Diotrephes, as 3. Iohn 9. I wrote vnto the Church, but Diotrephes which loueth to haue the preeminence amongst them, receiueth vs not.

Fiftly, in that we haue loued the wicked, as Sampson Delilah Iudg. 16, 4, 16. Dauid Absalom 2. Sam. 19, 6. and Iehoshaphat in helping the wicked king of Israel, for which hee was reproued by the Lord, as 2. Chron. 19, 2. Iehu said vnto him, wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vpon thee.

Sirtly, in louing falshood and vanity, as Psalm. 4, 2. O yee sonnes of men, how long will ye turne my glory into shame, louing vanity, and seeking lyes?

Lastly, by louing gifts and bribery, as Hos. 4, 18. their rulers loue to say with shame, bring yee.

Q. How secondly?

A. In that we haue not set our loue vpon things that bee truly good, or at the most

haue

haue caried but a cold and decayed loue vnto them.

Herein they sin who haue left their first loue, as Reuel. 2, 4. or are neither hot nor colde, as Reuel. 3, 15, 16, Contrarily, by this we know that wee are translated from death to life because we loue the brethren, as Saint Iohn saith, 1. Ioh. 3, 14.

Q *Now to the affections that are raised vpon conceit of euil: what is sorrow?*

A It is an affection wherwith the heart is afflicted with the passion of some present euil; by reason whereof and the sense of paine arising of it, the heart panteth and is clung together.

But specially the griefes of conscience are insupportable, as Prouer 18, 14. The spirit of a man wil sustaine his infirmity, but a wounded spirit who can beare it? Examples of sorrow wee haue in Hagar, Genes. 21, 16. in Esau, Genes. 27, 38. and in Eli. 1. Sam. 4, 18.

Q *How haue wee sinned in this affection?*

A First for that wee haue admitted sorrow for vaine and transitory things, and haue not kept our mindes chearefull, as Gods images, because of worldely griefes.

Examples

Examples of lewdly sorrow are first in Dauid, sorrowing vnseasonably and immoderately for Absalom, 2. Sam. 18. 33.

Secondly, in the kings & merchants of the earth mourning for the fall of the whore of Babylon, Reuel, 18, 9. 11.

Thirdly, in the young man which came to Christ, who was verie heauie, because he had great possessions, as Luke 18, 23.

Fourthly, in Peter, being put in mind of his denial, Ioh. 21. 17.

And lastly, in the people of Israel sorrowing for their fleshpots, fish, garlicke, Onions and Leekes which they were wont to haue in Egypt, as it is Numb. 11. 4. 5.

Hereof wee must beware, because as Salomon saith prou. 17, 22. A sorrowfull mind drieth the bones. And worldly sorrow causeth death, as 2. Cor. 7, 10.

Q. *How secondly?*

A. In that we haue beene without touch of sorrow in things, for which wee ought to haue beene grieued.

As wordly sorrow causeth death: so godly and true sorrowe causeth repentance, as 2. Cor. 7. 10.

The

The daughters of Jerusalem are bidden to weepe for themselues, and not for Christ, Luke 23.28,

The Lord called the people to weeping and sorrow, but they fell to iollity and mirth in an excessiue manner: and therefore he sweareth that he wil not put away this sinne vntill they die, as Isaiah 22,12, 13,14. and vnto such a woe is pronounced for the like cause, Isaiah 5,12. Amos 6, 6. Yea the word threateneth destruction to them which make not themselues sorrowfull in time of publike fasts and calamitie, Leuit. 23,29. And of mirth had at such a time Salomon speaketh prou. 14,13 Euen in laughing the heart is sorrowfull, and the end of that mirth is heauinesse.

For the Church we must weepe with those which weepe Rom. 12, 15. by the example of the Prophet Ieremy, Ier. 9,1, As for worldly griefe wee must cast our care vpon the Lord, for he careth for vs, as it is 1. pet. 5,7.

Q. What is pitie?

A. Pitie is a sorrow that ariseth in vs for other folkes miseries, and it is an affection compounded of loue and sorrow.

The Lord hath pitie in him, but it is

neuer separated from iustice, Psalm. 85 10. Mercy and truth shall meete: righteousnesse and peace shall kisse one another. Psalm. 119, 64. The earth, O Lord, is full of thy mercy. And Gods pitifull nature appeareth in causing his Sunne to shine and his raine to fall on all, as it is Matt. 5, 45. in remembring Noah in the arke, and clothing of Adam and Eue. Gen. 8, 1. & 3, 21.

This was also in Christ vpon experience of our owne infirmities wherewith hee was touched, Hebr. 2, 18. & 4, 15.

Q. *How haue wee sinned in this affection?*

First in foolish pity, in that we haue pitied such as we ought not.

The Corinthians pitied the incestuous person, whom they should haue put away, 1. Corinth. 5, 13. Eli bare with his sonnes too much, and was too remisse towards them, 1. Sam. 2, 24. and Salomon spared Adoniah 1. King. 1, 52. So Ahab saued Benhadad aliue, but therefore the Lord told him that his soule should goe for his, as 1. King. 20, 33, 42. Saul also spared Agag, but Samuel hewed him in peeces, being therein void of foolish pity, as 1. Sam. 15, 9, 33. For Christ saith, the

childrens

childrens bread is not to be giuen to dogs, Matth. 15, 26. that is, persons must not be pitied which deserue it not.

Foolish pity is condemned by the law of God, euen to wife or children that shall deserue capitall death for some crime committed, as Deuter. 21, 19, 20. & 13, 6, 8. and by many examples in the word. Dauid put the Ammonites vnder sawes, yron, harrowes, and axes of iron, 2. Sam. 12, 31. Ioshua put Achan to death, Iosh. 7. 19, 25. So the Iewes defended themselues, and slew manie thousands of their enemies, Ester 9, 2, 6, 16. Yea they are counted blessed which take and dash the children of the Babylonians against the stones, as psal. 137, 9. For the Magistrate beareth not the sword for nought, but to kil, Rom. 13, 4

Q. *How secondly?*

A In that we haue not pitied such as we ought.

Iosephs brethren confessed this sinne of theirs against him, Gen. 42, 21. And they said one to another, we haue verily sinned against our brother, in that wee saw the anguish of his soule when hee besought vs, and we would not heare him, therefore is this trouble come vpon vs.

Abraham pitied Lot and recouered hi
Gen. 14,14 and prayed for Sodom, Ge
18,23. And the Lord releeued the nak
infant when none eye pitied it, as Eze
16.5,6. The want of this pity was t
cause of the damnation of ỳ rich glutto
because Lazarus desired to bee refresh
with the crums that fell from his table
as Luk.16.21. and could not haue them.

Q. *What is feare?*

Feare is an affection whereby the hea
is stricken with faintnesse, and troubled vp
doubt of some hurt that may befall vs.

Feare was in Adam before his fall on
of the impression of Gods threat, se
down Genes.2,17. But of the tree of know
ledge of good and euill thou shalt not eat o
it: for in the day that thou eatest thereof thou
shalt die the death.

Examples of feare are in Moses, who
said, I feare and quake, when he was in the
mount, as Heb.12.21.

Also in the Prophet Habakuk, who ha
uing from the Lord receiued intelligence
of the destruction of the people by the
Babylonians, feared exceedinglie as hee
saith Habac.3.16. Likewise in Felix, who
trembled at the disputation of Paul, Act.

24,26. And in Belshazzar, whose verie girdle fell from him thorough feare and horrour, when he saw the hand writing vpon the wall, Dan 5,6. Lastly, feare appeared in Adam and Eue hiding themselues amongst the bushes in Paradise, as Gen. 3,8,10.

Q. *How haue we sinned in this affection?*

A. First, in that we haue admitted foolish or excessiue feare into our hearts.

For foolish or superstitious feare the Athenians are an example, whom Saint Paul calleth too superstitious Act. 17,22. that is, fearers of euill spirits, as the word signifieth. So Festus counted all feare of God superstition Act. 25,19. Likewise ẏ Disciples feared Christ without cause, in taking him for a Spirit, Matth. 14,26.

Excessiue feare was séene in Ahaz and his people, when the king of Aram came vp to fight against Jerusalem, as Isaiah 7,1,2.

But perfect loue expelleth this foolish and excessiue feare, as the bondwoman Hagar, who was cast out of doores when she grew insolent against her mistresse Sarah, As 1. Ioh. 4. 18. There is no feare in loue: but perfect loue casteth out feare, for

feare hath painfulneſſe, and he that feareth is not perfect in loue.

Q. How ſecondly?

A. In that we haue not worthily feared God.

The feare of God tempered with loue is the beginning of wiſedome, as prou. 1, 7. The feare of whom is ſo great, that it maketh the Angels themſelues to couer their faces with their wings in reuerence of the Lord, Iſaiah 6, 2. Whoſe voyce in thunder breaketh the Cedars, and cauſeth the verie Hinds to calue, as Pſal. 29, 5, 7, 8. How much more then ſhould wee feare? And the rather becauſe the feare of the Lord is a meanes to cauſe vs to depart from euill, as prouerb. 16, 6. and 3, 7. Hoſ. 3, 5. Contrarily, fearleſneſſe is the cauſe of all ſinne and wickednеſſe, as Rom. 3, 18. Ahab himſelfe feared and repented for a time, as 1. King. 21, 27. Yea Manoah ſaid to his wife, We ſhall ſurely die becauſe we haue ſeene God, as Iudg. 13. 22, how much more ſhould we feare onlie? And Iaacob called God, the feare of his father Iſaac, becauſe he feared and reuerenced him, as Gen. 31, 42, 53. For without feare & reuerence we cannot pleaſe God, as the exhortation of

the

the Apostle implieth Heb. 12, 28. Wherefore seeing wee receiue a kingdome which cannot be shaken, let vs haue grace wherby we may so serue God, that wee may please him with reuerence and feare. To this end Moses desired to see Gods glorie, Exod. 33, 19, 22, 23, but could see only a little of it as it were his backe parts, to nurture him in due reuerence.

The wicked man putting away feare thinketh that God seeth him not, and is therefore like vnto him, as psalm. 10, 11, and 50, 21. Whereas contrarily Saint Paul hauing seene the terrours of God, was stirred therby to perswade men vnto him, as he saith 2. Cor. 5, 11.

Q. What is shame?

A. Shame is an affection which moueth vs to yrke and feare some euill for the dishonestie of it.

This affection was in Adam and Eue before their fall, though they shewed it not, because there was no vse thereof, as appeareth Gen. 2, 25. with Gen. 3, 7. This is a bridle to restraine men from sin, and as a prick vnto them after that they haue sinned, euen this reproch of shame, as it was vnto Tamar after that Amnon had

abused her, 2. Sam. 13, 13. and to the Corinthians 1. Cor. 6, 5. For (as Prou. 18, 3) When the wicked commeth then commeth contempt, and with the vile man reproch.

Q. *How haue we sinned in this affection?*

First, in that we haue admitted shame for things which we ought not to be ashamed of. The most damnable bashfulnesse is to be ashamed of our profession; and he which is ashamed of Christ, Christ also will be ashamed of him, as Marke 8, 38.

An example of foolish shame is in Michal mocking Dauid for daunсing before the Arke, 2. Sam. 6, 20, 22. And in some Iewes refusing to be registred, and enrolled in time of their captiuity in Babylon, who therefore lost their priuiledges in their returne, because their names and genealogies were not found, as it is Ezra 2, 62.

Therefore boldnesse in our callings is commanded as contrarie to shame: which we ought to haue in and through Christ, as Ephes. 3, 12. and Heb. 4. 16. By the example of Ioseph of Arimathea, who went in boldly and asked the body of Iesus of Pilate, as Marke 15, 43. and of Saint Paul vsing great boldnesse in his ministerie,

2. Cor.

2. Cor. 7, 4. 1. Thess. 2, 2. and 2. Cor. 10. 8. Let vs consider how that Iohn Baptist lost his head, through Herods foolish shame of them which sate at table with him, Marke 6, 26.

Let all proud disdaining of the poore and of their religion as ashamed of them, be put away, which sinne is condemned Iames 2, 3, 4. Luk. 14, 8. 9. Luke 16, 3. And we must despise the shame as our Sauiour Christ did, that so we may enter into the glory, as Heb. 12, 2. Looking vnto Iesus the authour and finisher of our faith, who for the joy that was set before him endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

Q. How secondly?

A. In that we haue not beene ashamed when there was cause.

We ought to haue shame before God at the hearing of the word, and in prayer, as Psal. 44, 15, My confusion is dayly before me, and the shame of my face hath couered me. The like godly shame was in Daniel, as Dan. 9, 7. and in Ezra, as Ezr. 9, 6. and it made Moses to hide his face, and to be afraid, as Exod. 3, 6.

Also shamefastnesse should be shewed

to our betters and elders by the example of Elihu, Iob. 32,6. for it is a great iudgement of God vpon a place, when the children shall presume against the ancient, and the vile against the honorable, as Isaiah. 3,5.

Contrarily, shameles persons shall fall amongst the slaine, as Ieremi. 6,15. such as Iezebel was, who paynted her face, tired her head, and looked out at a window most impudently, as 2. King. 9. 30.

And that we might auoide this sinne, some shamefull thinges are mentioned by Saint Paul that we might auoid them, as for a man to haue longe haire, as 1. Corinth. 11,14. for a woman to be shorne or vncouered 1. Cor. 11,6. and for women to speake in the congregation 1. Cor. 14,35. So farre ought we to be from the sinne of some wicked persons, who glory in that which is their shame whereof Saint Paul speaketh Philip. 3,19.

Q. What is anger?

A. Anger is an affection of the heart, whereby it is stirred to offensiueneſſe vpon some supposed offence committed, consisting of griefe for it, & desire to repulse it.

Anger of it selfe is a pure naturall, and therfore is ascribed to the Lord for his detestation

testation of sin, as Deut. 32,19. The Lord then saw it, and was angrie for the prouocation of his sons & of his daughters. But yet no perturbation nor corruption, as Isaiah 27,4. Anger is not in me. So Christ was full of indignation (as the text is Marke. 10,14) when they kept children frō him.

Now in vs this affection is degenerate from the first purity thereof: so that Ionah himselfe was vniustly angrie because the Lord spared Ninive, as Ionah 4,1,4,8,9. and Peter also was to hote in striking off Malchus his eare, and therefore was reproued by Christ, Ioh. 18,10.

Yet notwithstanding to bee worthily angrie is a thing commended, as in Moses who went out angrie from Pharaoh being grieued at his sinne, Exod. 11,8. So Moses went out from Pharaoh verie angrie. Which is not repugnant to the rule of Salomon, Eccles. 10,4. If the Spirit of him that ruleth rise vp against thee leaue not thy place. Where he meaneth that a mā must cleare his vnderstāding to defend himself in such a case: and so we may and must be angrie when a iust cause is offered.

Q. *How haue we sinned in this affection?*

A First in that we haue admitted it vpon

vniust

vniuſt cauſes.

Sinnes of commiſſion herein are firſt to bee angry at Gods word, or the miniſters of it. Such was the anger of Kayn againſt Habel becauſe his own works were euill, and his brothers good, Geneſ. 4, 5, 6. of the heathen rebels againſt the Goſpell, as Pſalm. 2, 1. Why doe the heathen rage and murmur? and of the Iewes againſt Stephen Act. 7, 54. when they heard theſe things, their heartes braſt for anger, and they gnaſhed at him with their teeth.

Such anger is condemned in diuers places, as Epheſ. 4. 31. Let all bitternes, and anger, & wrath, crying and euil ſpeaking be put away from you. Coloſſ. 3, 8. put ye away wrath, anger, maliciouſnes &c. Prou. 12, 16 A foole in a day ſhall bee knowen by his anger, but he that couereth ſhame is wiſe Iob 5, 2. anger killeth the foole, and enuie ſlaieth the idiote. And Prou. 29, 20, 22. Seeſt thou a man haſty in his matters? there is more hope of a foole then of him. 22. An angry man ſtirreth vp ſtrife, and a furious man aboundeth in tranſgreſſion.

Another cauſe of anger is when men cannot haue their willes: as Prou. 16, 32 Hee that is ſlow to anger is better then a

mighty

mighty man, and hee that ruleth his owne minde is better then hee that winneth a city. Iam. 1,20. and Matth. 5,22.

This anger appeared in Paul and Barnabas when they were separated the one from the other, as Act. 15,39. then were they so stirred that they departed asunder one from the other. In Dauid being displeased because the Lord slew Vzzah, as 2 Samuel. 6,8. And Dauid was displeased because the Lord had smitten Vzzah: and he called the name of the place Perez Vzzah vntill this day. Also in Simeon and Leui killing the Shechemites, as Gen 34.25. And on the third day when they were sore, two of the sonnes of Iaacob Simeon and Leui Dinas brethren tooke either of them his sword, and went into the city boldly, and slew euery male. Whose wrath was cursed by their father vpon his death bed, as Gen. 49,7. Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will diuide them in Iaacob, and scatter them in Israel. But most of all it appeared in Saul, when he railed on Ionathan most filthily for taking part with Dauid, as 1. Sam. 20. 30.

Q *How secondly?* A. In

A In that we haue not beene stirred ther-by when iust cause hath beene offered. For those which are neither hotte nor colde in Gods cause but luke warme, shall bee spewed out of his mouth: as Reuelation 3,16.

Therefore we ought to be angry when there is iust cause offered, as the Apostle peremptorily doth command the same. Be angry, but sinne not, as Ephes.4,26. Now the cause is for Gods glory and against all sin and wickednes. For which cause Christ himselfe loked angerly vpon the Pharises, as Mark.3,5. Then hee looked round about on them angerly, mourning also for the hardnes of their hearts.

And from this holy anger it came that hee made a whippe of cordes, as Iohn.2, 15. & drone out their cattel which bought and solde in the Temple, as Matth.21,12 And Iesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doues. So also Moses waxed hot in Gods cause, and made an expiation of the people by slaying many of the idolaters, as Exod.32,19.25,27. Now as soone

as

as he came neare vnto the hoste, he saw the calfe, and the dancing: so Moses wrath waxed hot, and he cast the tables out of his hands and brake them in peeces beneath the mountaine. 25 Moses therfore saw that the people were naked, for Aaron had made them naked to their shame among their enemies. 27 Then he said vnto them: Thus saith the Lord God of Israel, Put euery man his sworde by his side, goe to and fro from gate to gate thorough the hoste, and slay euery man his brother, and euery man his companion, and euery man his neighbour.

Also it is set downe to the Angel or minister of the Church of Ephesus that hee could not beare the wicked, and hated the workes of the Nicholaitans, as Reuel. 2, 2, 6. 20. which made for his commendation.

Lastly, the Lord punished Eli and his house, because his sonnes ran into a slander, and hee staied them not, as it is said 1. Sam. 3. 13, and for that hee was not stirred by this affection of holy anger, when iust cause was offered vnto him.

FINIS.